

Mutah University
College of Graduate Studies

Graffiti on the walls of Irbid's School: A Linguistic Study

Prepared by

Mohammad Abd-Al- Qader

Supervised by

Prof. Dr. Mohammad Al-Khawalda

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الآراء الواردة في الرسالة الجامعية لا تُعبر

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أ.د.فواز محمد عبد الحق		٢٠١٥/١٢/١	عضواً

عميد الدراسات العليا

د. محمد المحاسنة

MUTAH-KARAK-JORDAN
Postal Code: 61710
TEL :03/2372380-99
Ext. 5328-5330
FAX:03/ 2375694
e-mail: dgs@mutah.edu.jo sedgs@mutah.edu.jo
http://www.mutah.edu.jo/gradest/derasat.htm

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Dedication

I dedicate this work to my dear parents. It is also dedicated to my wife and my daughter.

Mohammad Abd-Al- Qader

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First and foremost, I feel indebted to Allah, Almighty, whose blessings overwhelmed me, and are increasing day after day.

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Mohammad Abd-Al- Qader

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Symbols of Arabic Sounds

Consonants

English Symbols	Arabic Symbols	Description
ʔ	ء	voiceless glottal stop
b	ب	voiced bilabial stop
t	ت	voiceless dental stop
ɵ	ث	voiceless interdental fricative
j	ج	voiced palatal affricate
ħ	ح	voiceless pharyngeal fricative
x	خ	voiceless uvular fricative
d	د	voiced dental stop
ð	ذ	voiced interdental fricative
r	ر	voiced alveolar vibrant
z	ز	voiced alveolar fricative
s	س	voiceless alveolar fricative
ʃ	ش	voiceless palatal fricative
ṣ	ص	voiceless velarized fricative
ḍ	ض	voiced velarized stop
ţ	ط	voiceless velarized stop
ẓ	ظ	voiced velarized fricative
ç	ع	voiced pharyngeal fricative
Ɣ	غ	voiced uvular fricative
f	ف	voiceless labiodental fricative
q	ق	voiceless uvular stop
k	ك	voiceless velar stop
l	ل	voiced alveolar lateral
m	م	voiced bilabial nasal
n	ن	voiced alveolar nasal
h	ه	voiceless glottal fricative
w	و	voiced bilabial glide
y	ي	voiced palatal glide

Vowels

i	◌ِ	short unrounded high front vowel
ī	ي	long unrounded high front vowel
a	◌َ	short unrounded mid front vowel
ā	ا	long unrounded low central vowel
u	◌ُ	short rounded high back vowel
ū	و	long rounded high back vowel

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Abstract

Graffiti on the Walls of Irbid's Schools: A Linguistic Study

Mohammad Abd- Al- Kader

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The purpose of this study is to investigate the linguistic functions expressed by the written expressions on Irbid's schools' walls and to investigate the impact of these functions. The study tries to answer these questions firstly, what category is the most frequent among these expressions? Secondly, what are the general categories of these written expressions on Irbid's schools' walls? Thirdly, what are the differences between these written expressions in male and female schools? Fourthly, to what extent do these written expressions vary between public and private schools? Fifthly, what are the differences between these written expressions in elementary schools and secondary schools? It has been recognized that graffiti on schools' walls has become a natural phenomenon and it has been increased recently.

Four hundred and thirty three written expressions were collected from forty five schools which are divided as the following: one hundred and sixty four from fifteen male schools, one hundred and eighty three from fifteen female schools, seventy seven from ten elementary schools and nine from five private schools. A Few interviews were made by the researcher. The researcher interviewed a few teachers.

The results have shown that there are four categories of these written expressions. Firstly, there are written expressions related to religion and beliefs (the first rank) thirty two per cent. Secondly, there are written expressions related to patriotism, loyalty and belonging, twenty nine per cent. Thirdly, there are written expressions related to proverbs and poetry twenty two per cent. Fourthly, there are written expressions related to warnings and cultural instructions (the last rank) seventeen per cent.

There is no huge difference between male and female schools except one function which is warning and cultural instructions: thirteen per cent for male schools, and twenty one per cent for female schools.

But there is a clear difference between public schools and private schools. The function of religion and beliefs in private schools is forty four per cent, whereas it is thirty two per cent in public schools. The other function which is patriotism and loyalty is relatively high. It reaches fifty six per cent in private schools and only twenty eight per cent in public schools. There is nothing about the other two functions (proverbs and cultural instructions).

In addition, the results indicate that the two most frequent expressions are those which are related to religion and beliefs, and patriotism and loyalty.
Finally, these written expressions can reflect the cultures, habits, customs, and the traditions of the Jordanian people.

Key words: graffiti, writing, written expressions, Irbid's schools, religions, patriotism, cultural instructions, and proverbs.

الملخص

الكتابة على جدران مدارس إربد: دراسة لغوية

محمد موسى عبد القادر

جامعة مؤتة،2015

تهدف الدراسة إلى الدراسة اللغوية للتعبير المكتوبة على جدران مدارس إربد كما و تهدف أيضا الى دراسة اهمية هذه العبارات. تحاول الدراسة للإجابة على هذه الأسئلة : ما هي أكثر العبارات تكرارا ؟ ما هي التقسيمات العامة لهذه ألعبارات؟ ما الفرق بين العبارات المكتوبة على جدران مدارس البنات و العبارات المكتوبة على جدران مدارس الذكور؟ و ما الفرق بين المدارس الأساسية و ألثانوية ، و أخيرا ما الفرق بين المدارس الخاصة و المدارس العامة؟

اهمية هذه الدراسة حيث اصبحت الكتابة على الجدران المدارس ظاهرة طبيعية و تزداد يوم بعد يوم. و قد جمعت الدراسة 433 عينة مكتوبة عن جدران 45 مدرسة مقسمة على النحو التالي : (164) من (15) مدرسة للذكور و (183) من(15) مدرسة للإناث و (77) من (10) مدارس أساسية و (9) من (5) مدارس خاصة. و قد قام الباحث بعمل بعض المقابلات مع بعض المعلمين. و يمكن تقسيم هذه العبارات إلى أربعة أقسام على النحو التالي:

عبارات خاصة بالمعتقدات و الأمور الدينية(32%) و عبارات خاصة بالولاء و الانتماء للوطن و حب الملك(29%) و عبارات خاصة بالحكم و الشعر والأمثال(22%) و أخيرا عبارات خاصة بالتحذيرات و التعليمات الثقافية (17%).

و قد أظهرت الدراسة بأنه لا يوجد فرق كبير بين مدارس الذكور و الاناث. بينما هناك فرق و اضح بين المدارس العامة و المدارس الخاصة. حيث العبارات المتعلقة بالمعتقدات الدينية كانت نسبتها(32%) بالمدارس العامة بينما كانت نسبتها بالمدارس الخاصة (44%). العبارات المتعلقة بالولاء و الانتماء للوطن و حب الملك كانت نسبتها بالمدارس العامة (28%) بينما كانت نسبتها بالمدارس الخاصة (56%).لا يوجد عبارات متعلقة بالحكم و الاشعار وعبارات متعلقة بالتحذيرات و التعليمات الثقافية فكانت نسبتها وأيضا أظهرت الدراسة بأن المجتمع الأردني بشكل عام لديه المعتقدات و العادات و التقاليد على جدران المدارس الخاصة.

Chapter One

1.1 Introduction

People all over the world use language, whether verbal or non verbal, written or spoken to communicate with each other. It is used to express thoughts, sayings, experience, attitudes, feelings, information, etc. However, the use of verbal or non verbal, spoken or written form has its effect according to its context and features. For instance, spoken language is generally unplanned, unorganized, not recorded, less structured and with gestures, whereas written language is planned, and organized thoughts, ideas, attitudes and feelings. It is also grammatically structured and it is recorded in permanent material. Sometimes, it is difficult for a certain person to express himself orally because of many reasons, such as social, political or personal reasons. So to avoid all social problems, he shifts to the written form, which could be the best way to hide his identity.

Language consists of four levels. The first one is meaning. The second is wording. The third is sound. And the last is expression. The fourth level which is expression could be either the form of sound or the form of writing. So writing is considered as a part of language. It is one kind of expressions in language.(Halliday, 1990:14) .

Coulmas (1989) mentions many important functions for writing. One of these functions is that writing is mnemonic function. Writing is a good memory supportive which lasts for a long time. For example, information and knowledge we have about the Sumerians, the ancient Chinese or the Greeks come from writing. Another function is distancing function which means that the same written message might be read by a receiver 10,000 miles away or by a million miles away. The spoken word is spontaneous and ephemeral whereas the written word is tangible and stable. Moreover, writing is interactional. Writing could make new coordinated actions. For example, Letters and wills are written for a particular addressee whose behaviors are affected according to the sender, while recipes, style sheets and instruction manuals are directed to unknown reader. In addition, writing is considered as aesthetic function. It shows the beauty of language. Some genres which have aesthetic functions are drama, short stories, poems and novels. The last most important function of writing is that writing is a social control function. Writing regulates and controls societies. For example, some instructions are written on the walls of the city by authorities in order to govern the society. (Coulmas, 1989:11-15)

As stated above, writing is one of the most important means that is used in communities by people in order to socialize and communicate with each others.

1.1.2 A Brief History of Writing

Yule (2010:212) defines writing as "the symbolic representation of language through the use of graphic signs". The most important feature of writing is permanent material recorded. If we want to trace the attempts of human beings in order to express their information, attitudes, feelings, social issues,….etc, we can note that these expressions were represented visually and they may go back to at least 20,000 years ago. Writing which is inscribed on the clay tokens was about 10,000 years ago. The earliest writing which indicates evidence for writing is "Cuneiform" which is dated back to 5,000 years ago. But writing which is based on a certain kind of system (such as alphabetic script) may date back to 3,000 years ago (Yule 2010: 212).

Generally speaking, the developmental stages of writing materials could be difficult to trace accurately. We can note that there were primary materials that human beings used to represent their actual words such as, the walls of caves, castles, palaces, forts, rocks, stones, clay, woods, metals and parchment. Also, there are other surfaces, such as animal skins and bones, palm leaves, oak tree bark, wax, metal, seashells, pottery, silk and cotton, jade and ivory, and papyrus and parchment (Fang, 1997:4).

People try to draw, paint or make pictures which represent their communications. For example, the American Indians used to draw horizontal lines to show the number of their campaigns. In contrast, when they drew vertical lines, that means how many wounds they had after the battles.

Some of these writing materials were used in Stone Ages so that people in that age could inscribe their civilizations and cultures. Drawing animals, plants, and some of the real objects (such as hammers, nails, stones,…etc) were carved or painted on the caves' walls 30,000 years ago. The reasons behind these shapes were not known. Then the human being used metals in Iron Stages in order to record their names, nicknames, etc. These materials were iron, silver copper, bronze and gold. The people in the Iron Age make these metals as shapes to symbolize their objects. In later stages, it was discovered that people accounted their objects and the days of the year in their tally sticks. These tally sticks were made of animals' bones and from woods.

Historians called this kind of writing in these ages 'pictorial art'. That means people were drawing certain images which represent certain real things. So, a picture such as ☼ could be referred to the sun. Thus, when some drawings or pictures came to symbolize a particular real thing, this is called 'picture – writing' or ' pictograms'. This stage moved to a higher level, which means that some of these pictures became to represent more than one fixed real objects. For example, the picture "Θ" was used to mean 'heat', 'daytime' and the 'sun'. This kind of writing in that level or stage was called 'idea – writing' or ' ideograms'. The most important property between these two 'pictograms' and 'ideograms' is that they do not have any kind of words or sounds (Yule 2010:212).

Most historians agree that the first group of people who started to develop the real writing were Sumerians. This civilization was on the area called Mesopotamia, (Mesopotamia is the ancient civilization of the region between the Tigris and the Euphrates rivers). The people who inhabited this area are called Sumerians. They inhabited the southern part of Iraq between 5,000 and 6,000 years ago. They made great progress in writing. Sumerians developed the way they wrote their things from drawing on caves, temples and tombs to a new way called 'Cuneiform'. The mechanic of this way is by pressing a wedged- shaped into wet or soft clay tablets or clay tokens, and then these materials were baked under the high temperature or under the high temperature of the sun, making shapes or forms such as ↟↟. These symbols formed as wedged –shapes became to represent words. This writing system is called 'word – writing' or 'logograms'. That means that the symbols became to represent words. In this level of writing, the relationship between the symbols and their representations of words are arbitrary. Thus, if we had the earlier picture for the sun as ҉ , then we had in Sumerians writing the symbol ↟↟ to represent the sun (Yule 2010: 22)

They used this writing system to keep records of their taxes, to communicate economic information, to write down their social laws and to write down their calendars. Laws which they had to follow were as instructors which inform people how to behave in their life. They kept with economic and administrative activities in these clay tokens. There is another name for this kind of writing called by some historians which is ‘proto- writing' (Damerow 2006:2-3).

In addition to this, in that age, this kind of writing was also used to write personal letters, myths and stories. Some people wrote down long stories. The most well- known example of such stories is "Gilgamesh". It was written on clay tablets using the way of Cuneiform. It was in ancient Near East (Donna 2011).

In comparison with the Sumerian civilization, at about the same time, there was another well- known civilization which is Egyptian civilization. It was 3000 to 2500 B.C.E. The oldest Egyptian people used another kind of writing system called Hieroglyphics. This term was firstly used by the Greeks, (hiero, 'sacred' + glyphikos, 'carvings') or 'sacred carvings' (Fromkin, Rodman and Hyams 2011:546). Hieroglyphs are pictures and symbols which were used by the Egyptians as a language. This writing system is also based on signs and symbols which symbolize the real objects of the daily life, such as: animals, plants, hunting tools, rivers, etc. These picture signs were written from right to left or from left to right, and they can be read vertically. But the most important character of this writing system is that some of these picture signs were used to represent sounds.

For example; the pictogram " ⁘ " developed into logogram. Then later this logogram became to pronounce as the English words ‘eye’ and 'I'. So this picture of an 'eye is called phonogram, (Yule 2010:215). These phonograms were divided into three groups: the first one is unilateral such as "├", which represents the sound 'N'. The second group is bilateral signs such as "╡", which represents two sounds 'TH'. The last one is trilateral signs such as "╫", which represents three sounds 'MES'. More than 700 symbols were used in this kind of writing.

While Sumerians used their “Cuneiform” system of writing, Egyptian used their "Hieroglyphics" system of writing. In addition to this, Egyptians used papyrus instead of clay tablets to write on. A very famous book written on papyrus by Egyptians is "The Book of the Dead". It told people how to behave in Death (Donna, 2011).

1.1.2.1 The Alphabetic writing

The huge development and change in writing system was nearly one thousand and five hundred years ago. Those people who are called "Phoenicians" improved a way of new writing. They are also called Semitic people who lived on the eastern coast of the Mediterranean which is called today Lebanon. They were sailors and traders. They sailed all over the Mediterranean in order to exchange their goods with other people. So, they needed to note down their economic activities. For this reason, they invented new system of writing depending on the previous hieroglyphic and Sumerian writing. They used shorter sounds instead of symbols as the earliest people did. They gave each letter one sound; some of them had more than two sounds. These letters did not have vowels. So they had 22 letters. They wrote from right to left. It was called both “consonantal and syllabary Alphabet". The word 'alphabet 'came from alpha and beta, the first two letters of the Greek alphabet (Fromkin, Rodman and Hyams 2011 :547).

Later stages, the early Greeks borrowed the Phoenician writing system with a few differences. One of these differences was that they added vowel sounds. The mixture of these two kinds of letters made a new system called alphabetic writing, which means that both consonants and vowels are represented. Another difference is that whereas Phoenicians used to write from right to left, Greeks chose to write from left to write. Greek alphabet was greatly used and spread throughout the eastern world. In western Greek, the Greek alphabet was developed in the west of Athens and in the south of Italy. A lot of alphabetic systems used today in western civilization derived from the ancient Greek. (Yule , 2010 :215).

Latin scripts were the most widespread descendent of Greek. Latin refers to people who came to rule the European world with the rise of Roman.

Then Romans developed their letters based on Greeks. Romans and Greeks used soft clay and pottery to form statues and write on them some religious expressions. There were a lot of materials which were used to write on, such as wax, cloth, and lead sheets.

1.1.2.2 The Rubs Principle

The graphic signs did not have to visualize the word they represented much longer they became to stand for the sounds that represent the words. This system is called 'rubs system'. For example; the symbol "☼" might be symbolized for the sun, it can be used in a sentence such as 'My ☼ is a doctor'. Sometimes, this is called the homophones of the language (Fromkin, 2011:542).

A few later stages before Islamic Age came (pre- Islamic era) , Arab did not know too much about writing in general and the writing materials specifically. They used to tell news, events, tales, long stories, their memories orally. Even writing in the Arab areas which were too hi- tech was not completely developed. But the real historical writing existed in the Northern areas. That Northern Arab recorded their important activities, such as religious rituals, buildings walls temples and forts, and military campaigns. But these recordings were very ambiguous. (Athnabat:25-27 2002)

They used some old and new writing materials such as rocks, stones, papyrus, palm fronds, woods, the skins of the animals and Al-ka'bah's walls. They recorded the events of wars such as A'am Al-feel, (the year of the elephant) and Harb Al- bassos (Al bassos's war).

The Arab poets wrote their most important famous poems on the walls of Al-ka'bah .These poems were written on Al- ka'bah's walls by the most ten famous Arab poets in order to show their strong emotions, heroism, generosity, great honor and glorious days. This is great evidence that shows that the strong relationship between people and their society.

we want to move forward to Islamic Age, it is well- known that Arab people knew some writing materials such as drying palm leaves, parchments, animals hides, papyrus and birch bark. Arab people in Islamic Age used such materials to write down the full Holy Qur'an and Al-Hadeeth Al-Shreef.

1.1.3 A Brief History of Graffiti

Recently, paper has become the main writing material. However, this does not mean that people have stopped writing on other materials. For instance, as mentioned above, the earliest tool of writing was the walls of caves and castles. Writing on the walls has not stopped yet. This trend started thousands of years ago and has continued until the present days. This phenomenon is called Graffiti which is the focus of this study.

As stated above, people used to write on the walls of caves to immortalize their civilizations, triumphs, heroic achievements and secrets. In turn, we can see a lot of examples in the ruins of ancient Egyptians, Greeks, Romans and Arabians areas. Words or pictures that are written or drawn on walls, signs, posters and in public places are called *graffiti*. There are more than 11,000 examples of graffiti texts in a city called "Pompeii" (a city in Italy). These documented texts consist of social, religious, political issues and pottery, with little imagery. Pompeii has two different kinds of graffiti: scratched and painted graffiti. Roman civilization had also such graffiti, but it was related to political issues. These graffiti consisted of unpleasant expressions about the policy of the ancient Emperors. There are other examples of ancient graffiti, including such erotic and romantic expressions, which are in Greek Island. So, graffiti was existed in ancient civilization, but no one was interested in this kind of art until studying the ancient civilizations and their arts has become a modern- fashion of our age. Modern experts and artists agree that cave painting is one kind of graffiti. (Lewisohn, 2010: 26).

The word graffiti came from Latin *'graphire' which* means to write. Then it became to relate to the Italian word '*graffito'* or *'graffiare'* which means to inscribe, scratch and design (White, 2014). In fact, although the word 'graffiti' was used as singular, it is a plural of graffito. So it is a \ one graffito, but those graffiti which means an image or text scratched into a wall (Lewisohn, 2010:15). The Oxford Dictionary defines "graffiti" as writing or drawings that have been scribed, scratched or painted illicitly on the walls or other surfaces, often in public places. It can be funny, rude, humorous, romantic, religious, warnings, political expressions or old sayings. It might be also pieces of advertisements.

Graffiti has started in two main societies in the world at the same time: at the level of western society and at the level of eastern society. Firstly, graffiti started in the United States, especially in Philadelphia and New York cities. Graffiti firstly began in Philadelphia for many reasons in the early of 1960. One of these reasons is economic one, which means that young people of Philadelphia had difficulty in finding jobs. Another one is a social reason, because some of the Philadelphian people are black ones. So this created conflict between white and black people. These conditions contributed to the rise a certain kind of people called "gang violence" and this led to drug prevalence. Gang had aggressive trends towards the society.(Bates, 2014:26). The last reason which was the beginning of the emergence of graffiti is emotional one. "Darry1 McCray" his nickname is Cornbread, was the first graffiti writer in Philadelphia. Some artists consider him as the founder of graffiti. He started spray- painting his name and sometimes his signature on the streets' walls or on the sides of buildings in attempts to gain the attention of his lovely woman. Then, he

used his art as a means of communication. He began to write angry expressions on the walls of the streets protesting social inequities and corruptions (White, 2014:4). The teenagers of Philadelphia followed Cornbread by writing their names and territories on the subways, trains, buses…….etc.

With similar conditions between Philadelphia and New York city, graffiti spread quickly to New York city in the early of 1970. There are main factors which contributed in the rising of new style of graffiti in New York city. The most important factors are: homelessness, ongoing racism, poverty, neglected neighborhood and violence. Graffiti in New York had other styles and forms with the same contents. There were three types of graffiti in this city; the first and the most important one is tagging. Tagging means that one signifies his name, nickname or territory. Tagging was used for fame then it became to be used for 'ego'. This kind of graffiti is related to Gangs. A well- known example of tagger is TAKI 183. This tag was for a Greek American boy called Demetrius. The second type is called style wars. This one is connected to font styles. In this period of graffiti, graffiti writers became interested in decorating tags or using new styles of font such as; Bubble-like lettering, 3D and wild styles, single or two colors and inserting new shapes like stars and suns. The last type is "Graffiti art". Which means that graffiti became to be accepted as a new art connected with hip- hop culture in the world . And the most wonderful art pieces were sold to the international galleries. (Serkan and others,2006:2 -3)

Actually, *graffiti* started with something called 'tagging'. "Tag” is a stylized signature or logo unique to each graffiti writer. The main goal behind tagging is that graffiti writer tries to get recognition before other graffiti writers. So they see it as the path to fame. A lot of taggers wrote their nicknames, signatures and territory on the streets' wall, particular subways, trains and mobility cars (Lanchmann, 1988:240).

Young people of New York City between 1970 and 1980 became interested in tagging. They showed their talents and arts by signing their nicknames and locations from subways into street canvases. In the early of 1980, the Hip-Hop, Rap, and Punk were emerged in New York society, and this had a great influence in widespread of Graffiti in all over the United States. This sub- cultural music and graffiti became one unit. (Cedar, 2010:31)

Graffiti writing was moved from the United States to Europe by a lot of graffiti writers such as, Bndo and Mode. Graffiti has reached Europe via some mass media communication such as television, magazines and by the culture of Hip- Hop music. The popularity of Hip –Hop culture was the main factor in spreading the graffiti writing around the world (Lewisohn, 2010: 35)

As it has been said that graffiti was originated in two main countries all over the world; the first one is in the United States and the second one is in occupied Palestine. Palestine was mostly the first Arab country that used graffiti in order to express its refusal to occupation. Generally speaking, graffiti in Palestine started with declaration of Israel as independent state on the Palestine's land in 1948. This declaration was a terrible shock to Palestinian people, which means that more than 750.000 Palestinian refugees escaped or were expelled from their homes and towns into neighboring cities and countries such as; the West Bank, Gaza Strip, Egypt, Syria, Lebanon and Jordan. In addition to this, a lot of Palestinian people were killed or arrested by the occupying forces. These events created great anger towards the Israeli occupation. Palestine people have nothing to do except that they write on their walls of buildings all over Palestine. These walls were the only strong weapons that Palestinians used to defend themselves against the occupiers. They believed that walls can send messages to the whole world instead of their resistant actions against Israel. The arrested Palestinians started writing their revenge and hate on the prisons' walls. They wrote everything that they would like to say to people in all over the world either official or unofficial level (Adam, 2009:72 - 73).

A well-known example of people who liked writing and drawing on the walls is "Naji Al – Ali". He is a political cartoonist. He drew more than 40.000 drawings. These drawings express the harsh life of Palestinians, sufferings, pains, resistance and an illegal Israeli occupation. "Naji Al – Ali" created an imaginative distinguished character called "Handallh". This character represents the extreme suffering of Palestinian people. Anyway, Handallh immortalized Naji's works. It is considered as a trade mark for him. He expressed his anger or discontents through these drawings. Some of these expressions written on Naji's drawing are:

1) Lā li-kātm ʔaṣṣmṭ
   No silencer silence
   "there is no silencer for silence.
2) falasṭīn Arabyyh.
   Palestine Arab
   " Palestine is for the Arabs"
3) ʔannaṣr-u qarīb
   Victory close
   "victory is very close"

They were simple words which most people wrote anything that came to their mind spontaneously. But the modern graffiti with their real development started with the outbreak of the first Palestinian uprising in 1987 (Intifada) (Peteet,2012:139 -140). After the first intifada, a lot of political landscapes in Palestine changed. For example, many new

Palestinian political factions were introduced to new Palestinian political life such as "Hamas" and "Jehad Al- Aslami". Both of Palestinian and Israeli government signed a peace treaty. New Palestinian clubs have got an important role in political life. These new issues and others created new graffiti and new graffiti writers. For example; Abo- Shakrah, Aname, and Mahameed (2015). Those graffiti writers and others made a mixture of connection between the past events and the modern events through their writings and drawings on the walls. For example;

(1) - ʔal – intifaḍh mustamirra…… " Hamas"
The intifada continues …….."Hamas"
The uprising continues. "Hamas" (Peteet, 2012:140)

(2) – falasṭīn min ʔal - baħar ʔilā ʔal- baħar.
Palestine from the sea to the sea.
Palestine is from the sea to the sea. (Peteet, 2012 :148)

(3) dam ʔaʃʃahīd yunādi lā tuṣāfħū.
Blood ash shaheed call no shake.
The blood of martyr calls you not to shake. (Adam, 2007:92)

Nowadays, some Arab countries are no different from Palestine state in this respect. For example, the real cause of the Syrian revolution in 2011 was an anti- government graffiti which was written on the walls of one of the schools in Daraa'. 15 children were arrested by the Syrian government because of these expressions. Then the Syrian government decided to punish all the people in this town because of these graffiti. Suddenly, all Syria became under something called the revolution of Arab spring. This indicates that how much graffiti can affect the community either at official or unofficial levels. These walls with full of graffiti look like a landscape of war. There is an old Syrian saying which says that “walls are the sheet of the insane people", but the Syrian's walls became the most important conflict between anti and pro – Syrian revolution, which means that all graffiti was divided into two kinds from a political point of view, ones of them are against the Syrian regime, and the second ones are to support it. Examples of Syrian graffiti, example (1) is against the Syrian regime, whereas the second one is with the Syrian regime. (from an article written by Rana Jarboo'a 2012)

(1) ʔjāk ʔd dūr yā duktūr
Come return oh doctor
"Your turn has come, doctor"

(2) ʔal-ʔssad ʔaw naħraq ʔal-balad
Al- Assad or burn the country
"Either the president (al –Assad) or we will burn the country.

Another example, in Tunisia, the walls of this country were silent before the revolution. Then these walls had right to defend themselves, because these walls became full with graffiti. Tunisians started writing on the walls

after revolution asking their new government for political, economic and social reforms. Examples of these expressions: (Rana jarboo'a 2012:147)

(1) lā xawf baʕda ʔal-yawam
No fear after the day
" No fear after today"

(2) naʕam li niẓām barlamāni
Yes for system parliamentary
" Yes for parliamentary system." (Rana jarboo'a 2012 :147)

Recently, writing on walls is found all over the world. In Jordan, for instance, you will find writings on the walls of schools, colleges universities, parks, trees, etc.

In addition to the political issues, such these writings express social and economic issues. They are used to express the identity.

1.1.4 Written Expressions on the Walls of Irbid's Schools (Graffiti)

As it is said earlier, writing on the surfaces of real objects has become a universal phenomenon. These surfaces could be public or private ones. It can be noticeable that people all over the world write on walls, subways, bridges, buses, bathrooms, desks, vehicles or on any other available surfaces.

These written expressions have been written by various people such as teachers, headmasters, students and people who like to write with a neat font on the walls.

Linguistically, most of these expressions are standard Arabic, which means that they have good Arabic grammar, vocabulary, phrases, and full meaning. Generally, these expressions are quoted from the Holy Qura'an, Al- Hadeeth As-Shareef, sayings, and proverbs.

These written expressions are often considered as a link between schools and society. They send messages to the students who play a very important role in society. These messages could be moral, Islamic lessons, good social relationships, general information, new cultures, policies, experiences, etc. These messages communicate with people as well as people talk to each other.

1.2 Statement of the Problem

As it has been said earlier, writing on the walls is a new phenomenon in Jordan and it is considered as one kind of graffiti. There are many reasons behind this kind of writing. The reasons might be political, emotional, religious, cultural, etc. One of these phenomena is writing on the schools' walls in Jordan. This study specifies the investigation just for Irbid's schools.

Written expressions on the walls of Irbid's schools were written randomly, which means that they vary between public schools and private

ones, they also vary between male and female schools. Lastly, they vary between elementary and secondary schools. Such relation is a very interesting and attractive issues. It seems that there is a need to analyze and organize these expressions under certain categories taking into consideration the factors behind them.

1.3 Questions of the Study

According to what is mentioned above, written expressions on the schools' walls have written arbitrary, they are not categorized or organized according to specific classifications. In addition, some social factors have great impact on these written expressions. So, this study tries to answer the following questions:

1-Which category is the most frequent among these expressions?

2- What are the general categories of these written expressions on the walls of Irbid's schools?

3- What are the differences between these written expressions in male and female schools?

4- To what extent do these written expressions vary between public and private schools?

5- What are the differences between these written expressions in elementary schools and secondary schools?

1.4 Objectives of the Study

This study aims to discuss the categories and organization of these written expressions functionally. In addition to this, it aims at making a relation between the most important culture, tradition and values and these categories. Consequently, the study aims to:

1- Find out the impact behind these expressions.

2- Identify the general categories of these written expressions

3- Discuss these written expressions according to gender, age, education, norms, cultures and locations.

1.5 Significance of the Study

Recently, Writing on the walls has dramatically increased in Jordan, it sounds important to examine this phenomenon in order to find out the external and internal motivations behind these written expressions. Furthermore, many previous studies have investigated written expressions on various objects such as on vehicles, newspapers, walls of cities in general, on shops, etc, but as much as I know there is no previous study which has investigated written expressions on schools' walls. Consequently, the importance of this study emerges from the lack of such studies.

Moreover, the study could furnish a cultural and educational background about the nature of the Jordanian societies.

Chapter Two
Literature Review

2.1 Introduction

There are some previous studies which are related to the subject of this study. However, none of these studies handles written expressions on the walls of Irbid's schools. Here it is useful to be divided into three levels: international ones, Arabic ones, and local ones. These studies are concerned with something called "graffiti" and studies are concerned with Sociolinguistic field.

2.2 Literature Review

Lanchman (2007) provides a study which is "Graffiti" as Career and Ideology". This study aims to investigate the state of graffiti in New York city. The study follows the stages and the types of graffiti careers through interviews with 25 writers and their galleries and gang patrons. The study uses the anthropology in order to analyze and build a framework to join society with this world art. The study discusses how geographical area and social proximity play an important role on writers' life. Graffiti writers believe that relations with other writers and audience can give them fame. The researcher said that the graffiti in New York must be organized and related to ideological issues. Because writing graffiti in public places in New York city is considered as illegal. He concluded that the contents of these work arts are related to social interactions with their audience. He suggests that these works arts should be labeled.

A work (A Journey with the Graffiti Writers of European Walls) carried by Pietrosanti (2010). It talks about the mysteries behind countless names which are written repeatedly by hands on the walls, trains, bike baskets, trucks, subways and roofs. The researcher says that graffiti could be vandalism, art or addiction.

It discusses the nature of those who are writing at nights or in the early mornings and discusses the nature of these writings. Also, the researcher adds that people who are interested in graffiti are the ones who sometimes encourage it and sometimes fight for graffiti. The walls of the city are considered as social drama. Graffiti includes different linguistic and artistic items to show messages of personal and social communication. For the researcher, writing on the walls reveals the daily life routine, relationship, identities of those who wrote them.

A study which is cited in "Cultural Anthropology" magazine is the writing on the walls: the Graffiti of the Intifada by Julie Peteet (1996). The writer talks about the beginning of graffiti in Palestine which starts between the late 1980 and the early 1990. Graffiti in Palestine is the real cause of intifada. The study shows that graffiti could be a form of cultural production and considered as a means of resistance from a Palestinian point

of view. The researcher discusses the multiple readings for graffiti, because graffiti has got audience, and the ways in which the audience read these graffiti such as occupied and occupier. It investigates the meaning of graffiti for the Israeli and the Palestinian people. The researcher concludes that graffiti for Palestinians are considered as a fundamental signal for a bad relationship between Palestinians and Israelis. Also they are media to declare resistance to occupation, which means that they are a refusal to normalize the abnormal. For Israelis, graffiti is considered as defiance, lawlessness, futility and unsuitability of occupation.

A study is carried by Güneş, "understanding graffiti in the built environment: the case in Ankara, Turkey" (2006). The study states that graffiti has a relationship with anthropologists, psychologists, artists, socialists, criminologists, and urban planning. It says that the connection between built environment and graffiti might enhance the quality of life, improve in system efficiency or reduce in environmental impacts. The study found out relationships between the design of the built environment and graffiti. This study has two aims. Firstly, it discusses the variables of graffiti. Secondly, it investigates the local characteristics of Ankara for graffiti. The study also makes a comparison and analysis between New York and Ankara in terms of graffiti such as location characteristics amount and types of graffiti.

Bilal A. Salameh (2013) did research about the writing on the walls of schools' toilets in Bethlehem. This study analyzes the written expressions which are in the toilets of the Second Secondary schools. This study aimed to identify the functions of the writings in the bathrooms of schools which are in Bethlehem as well as to identify the differences between these written expressions between male and female schools in terms of quantity and content. The study also investigates these writings from geographical points of view. That means the study divides the area of the study into three sections (eastern , western, and central regions). In addition, the study aimed to get the opinions and trends of the social workers about the toilet writings. The researcher collected 558 writings and 78 paintings from 40 secondary schools in Bethlehem city. To be more credible, the researcher made some standardized interviews with 36 social workers in order to get opinions, attitudes and interpretation about this phenomenon.

The results were as the followings. From quantity perspective, male schools have got (64.9%), whereas female schools have got (35.1%). So, males prefer writing on the walls of bathrooms more than females. There are differences between males and females in the quality of language, which means that female students' language of writing was more polite and coherent with values and culture more than male students' language. The contents of males' writings were more aggressive and had more electronic

references. On the other hand, female students' language writings were more emotional and romantic.

The functions of these written expressions were categorized as the followings: sports, maledictions and insult, policy, attending and interactions, negative or positive reflection to each other, signatures, names of some areas, orders (such as no smoking), advertisements, requests, defames such as (A loves B), phone numbers and emails, kidding words, romantic feelings, sexual words, etc.

Adam (2009) carries a study which talks about "Writing Palestinian Nationalisms in Lebanon". The researcher investigates the Palestinian writings on Rashidieh camp in Lebanon. He states that Rashidieh camp is a symbolic landscape for a Palestinian case. Palestinian factions make and show wall paintings, posters and graffiti to promote Palestinian nationalism or to remind Palestinian people about their occupied homeland. He adds that graffiti shows that although there are political divisions between Palestinian factions, they have something common which is a commitment to Palestinian nationalism. And they share something else which is how to achieve the liberation of their homeland. This graffiti produces and reproduces a view of Palestinian identity and solidarity with the Palestinian nationalist movement. These graffiti display that all Palestinian factions support each other by Palestinian popularity.

Another study about graffiti carried out by Al- Tayab (2010). The study is a linguistic social study about love in Arab youth as reflected by graffiti. The study discusses and analyzes the contents of written expressions on schools and universities' walls. The research is limited to written expressions of love. The researcher investigates the characteristics of these romantic expressions, which means that these expressions have these characteristics: standard, colloquial, weak, eloquent. Sometimes these romantic expressions are mixed with political and religious symbols which represent some certain romantic written expressions. The researcher collected 500 expressions which are written by both sex: male and female students. This collection is from schools and universities' walls and from the bathrooms of those educational institutions. These expressions are categorized according to sex and age. The results of this study classified these written expressions into: advertisements, invitations, rows, compliments, responses, philosophical comments and songs. Also, the researcher studies the degree of strong feelings of the writers. Because the psychological state of the writer could be sad, happy, angry, or ironic. She divides these sentences into nominal, verbal, simple and complex. The results were various between male and female students. That means the writing of male students is stronger in using poetic and romantic expression than female students. Female students use the physical expressions. But both of them have faithful love.

Al -Rousan (2005) examines graffiti in Jordan from a sociolinguistic perspective. He discussed about (1180) of written expressions which were collected from all the cities of Jordan by the researcher. After analyzing the data, the researcher shows that these written expressions are functional. They express feelings, propaganda and advertisement, political issues, religious words, advice and reminding, warning phrases, wisdom, instructions and directions, fame and self sayings, and loyalty and belonging. The researcher has shown that feeling expressions are the most frequent function which get (11.9%). Also he mentioned that in spite of the fact that graffiti is a universal phenomenon that has a lot of functions, it has also a lot of disadvantages.

Hazaymeh (2007) investigated written expressions on vehicles in Jordan. The researcher considers this kind of expressions written on the Jordanian vehicles as one kind of graffiti. The goal of her research was to show that these expressions have an impact of some social variables such as (gender, age, education and location). 800 written expressions on vehicles were collected by the researcher from all the Jordanian cities as one set. A second set of 400 written expressions was collected through a questionnaire. The researcher states that the data analysis has clarified that these written expressions on vehicles have functional purposes. And they express the sociolinguistic functions such as feelings and emotions, advising or warnings others, poetry and proverbs, demonstrating loyalty and belonging to, naming self and others, political issues, religious expressions, propaganda and advertisement, and notifying felicitation. According to her, this phenomenon should be encouraged because these expressions carry Jordanian norms and, customs and cultures.

Al- Refa'I (2009) studied parliamentary elections announcements in Jordanian newspapers from a sociolinguistic perspective. She has found out that a lot of social, political and religious messages are promoted through the announcements. The data were collected from two leading newspapers in Jordan: Al- Rai and Ad-Douster. The study shows that these announcements are not randomly constructed, they are written under social factors. She investigated both verbal and non verbal features. Non verbal features are more expressive and informative than the verbal text. The components of these announcements can be divided into two main parts: obligatory and optional features; both of them include linguistic and paralinguistic features. These features are social, educational and economic background of the announcer.

Another study was conducted by Qarqaz (2007). It is about the shop names in Jordan. The purpose of his study is to classify shop names into categories which are concerned with sociolinguistic and cultural perspectives. These names are written in the light of four social factors which are variables: age, gender, level of education and place of residence.

The researcher collected 685 shop names from main streets in Irbid. Another kind of data was collected from the questionnaire distributed to 50 shop owners and questionnaires distributed to 300 customers in four chosen streets. The results of the study show that shop names can be classified into ten types: first names, foreign names, family names, names of places, names related to nature, names expressing wishes, hopes and values, product names, famous characters names, nationalistic names, and religious names. It is worth noting that the name of "Irbid" represents (27.59%). And religious names represent (1.75%).

Chapter Three
Methodology

This chapter highlights the methods which the researcher used in order to collect the data. It provides background about the sample of the study, the instruments of the study and the limitations of the study.

3.1. Data Collection

The researcher has used an observation and some interviews with the headmasters and the teachers of the schools to gather information and data of this study. Gathering data and information lasted for two months. The research collected 433 written expressions taken from 45 schools in Irbid. These schools vary between male and female schools, between primary and secondary schools and between private and public schools. These schools are chosen as the following: 15 male public schools, 15 female public schools, 10 elementary schools and 5 private Secondary schools. The researcher has chosen 15 male schools as well as 15 female schools in order to be more accurate study. The researcher has documented any written expression which the he saw or read on schools' walls he has visited. In addition, the researcher has used also a small camera and my phone's camera in order to give the study more creditable, reliable and valid and (see appendix 1-A). Also, the researcher documented any observation he has read, heard, or seen.

Table 1
The Frequencies and the Percentages of these Written Expressions on Schools

The types of schools	The number of schools	The number of written expressions	Percentage
Male schools	15 schools	164	38%
Females schools	15 schools	183	42%
Elementary schools	10 schools	77	18%
Private schools	5 schools	9	2%
Total	45 schools	433	100%

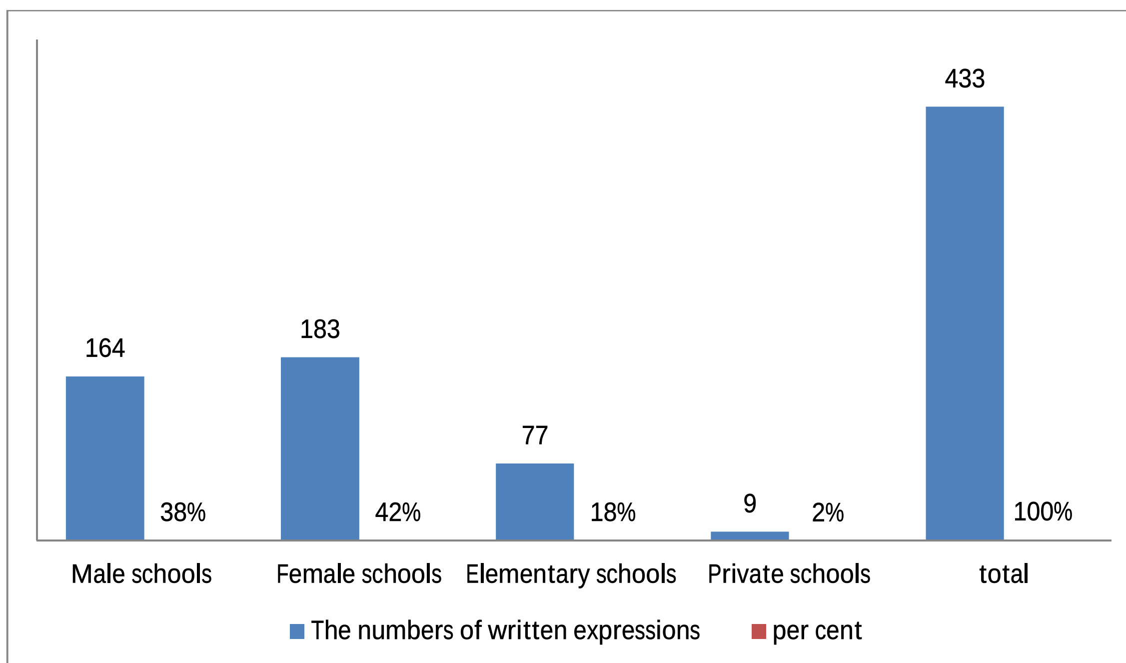


Figure (1)
Frequencies and percentages of Written expressions on the schools

3.2. The Sample of the Study.

The population of this study includes a certain number of written expressions associated with a certain number of schools in Irbid. These schools were divided into three kinds of schools: the first one is public schools and private schools. The second one is male and female schools. The last one is primary and secondary one. The researcher collected a set of 433 written expressions which are taken from 45 schools. So, the researcher collected data from each school between 10 to 15 written expressions. Because each school does not have a limited number of written expressions, the numbers of these written expressions vary between the schools.

3.3. Limitation of the Study

Not all of the schools are included in this study, because those which are not included in the study do not have written expressions. In addition, the essential schools are not included also. The study limits itself to written expressions to a certain number of schools in Irbid from a sociolinguistic perspective. Other schools which are in cities such as Amman, Al- karak, Aqaba,….. etc, are excluded from this study. The nature of the walls, letter shapes, color, and the general issues about the kinds of fonts will be excluded too. For time limitation, the study will be in the academic year 2014 / 2015.

Chapter Four
Data Analysis, Discussion, Conclusion and Recommendation

4.1. Introduction

This chapter focuses on analyzing data which were collected from the schools' walls mentioned earlier. These data (written expressions on the schools' walls) were analyzed according to their functions from a sociolinguistic perspective. In addition, these written expressions were analyzed according to the two social factors: age (primary and secondary schools) and gender (male and female schools).

4.2.The Functions of Written Expressions on the Schools' Walls

After the data were analyzed according to their functions from a sociolinguistic perspective, they showed that written expressions could be classified into four categorizations:
Firstly, expressions related to religion and beliefs.
Secondly, expressions related to patriotism, loyalty and belonging.
Thirdly, expressions related to proverbs and poetry.
Finally, expressions related to warnings and cultural instructions.

The following table (in 2) shows the frequencies and the percentages of the functions of written expressions collected from schools' walls.

Table (2)

Frequencies and Percentages of the Different Functions of the Written Expressions on Schools' walls.

NO	Function	Frequency	Percentage
1	Expressions related to religion and beliefs	138	32%
2	Expressions related to patriotism, loyalty and belonging	125	29%
3	Expressions related to proverbs and poetry	97	22%
4	Expressions related to warnings and cultural instructions	73	17%
	Total	433	100%

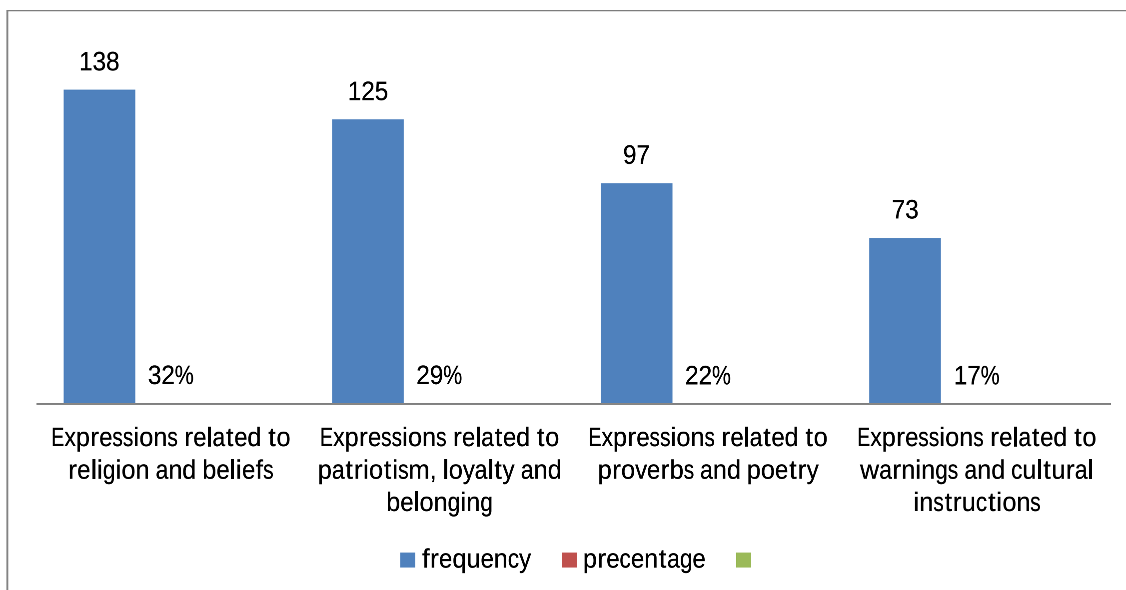


Figure (2)
Frequencies and percentages of the Different Functions of the written Expressions

The above table (in 2) shows that the most frequent category is the expressions related to religion and beliefs. The number of these written expressions is 138 (32%). All schools which the researcher visited got religious expressions. This indicates that Jordanian society is affected by Islamic religion. These expressions (as will be seen) vary between different subjects. Examples of these subjects: encouraging education, Islamic politeness, Islamic morals, learning Islam, beliefs, etc. These expressions are quoted from The Holy Qura'an and Al- Hadeeth Al-Shareef. The least frequent category is expressions related to warnings and cultural instructions. The number of these written expressions is 73(17%).

The official religion of Jordan is Islam. Jordanian people are Sunni Muslims. Muslims in Jordan make up nearly 92% of the country's population.

4.2.1. Expressions related to religion and beliefs

The Islamic written expressions on the schools' walls vary between texts from the Holy Qur'an and Al- Hadeeth Anboi Ash- shareef. In addition, the texts which are from the Holy Qur'an and Al- Hadeeth Ash-shareef vary according to various topics, such as encouraging for knowledge, cleanliness, politeness, worship, helping poor people, etc. Also, there are texts which are related to beliefs, doctrines, faith, etc. So, it is normal that written expressions related to religion and beliefs take the first rank than other written expressions in this study. Examples of these written expressions related to religion and beliefs:

(1) ʔiqraʔ bi- smi rabbi- ka ʔal-lði xalaq,
Read in- name Lord -your who created

" Read in the name of your Lord , who created"
Xalaqa ʔal- insāna min ʕalaq
Created man from a colt
" He created man, from a colt".
ʔiqraʔ wa rabbu – ka ʔal- akram
Read and Lord – you the bountiful
"Proclaim (or read) and your Lord is the most bountiful".
ʔal-laði ʕallama bil- qalam
Who taught by the pen
"He who taught by the pen (or use of the pen)".
ʕallama ʔal- insāna mā lam yaʕlam.
Taught the man no what know
" Taught man what (which) he does not know". (96:1-5)

This sura is Al- A'laq which is the first sura in Islam. This sura implies very important issues which have a substantial relationship with Jordanian society. The Qura'nic text starts with a very important word which is "Read". That means that Islam motivates people to learn reading so that one can read the Holy Qur'an and understand it correctly. This is one of the most important issue which is learning to read that Jordanian society cares about.

(2) qāla rab-bi ʔiʃraħ lī ṣadri
Said Lord my expand my breast – my
" (Moses) said: " O my lord! Expand me my breast".
wa yassir lī ʔamri
And ease my task me
"and ease my task for me"
wa ħlul ʕuqdat-an min lisāni,
And remove impediment one from tongue – my
"and remove the impediment from my speech".
Yafqah-u qawli.
Understanding saying my
"So they may understand what I say". (20: 25-28)

This Qur'anic text indicates that people always need to pray for Allah when they need something from Allah or when they have difficult times. People ask Allah to give them their special needs. This pray is from the prophet Moses when he asked Allah to give him Knowledge and to make his life easy. This indicates that people need for pray every day.

(3) yarfaʔ-u ʔallh-u ʔal-laðīna ʔa-man-ū min-kum wa llaðīna ʔut – ū ʔl- ʕilma darajāt
Raise up who believe of you and who get of them knowledge Ranks.
" Allah will raise up, to (suitable) ranks (and degrees), those who believe and who have been granted Knowledge". (58:11)

Here in this Qur'anic text, Allah prefers people to people. People who are preferable for Allah are the knowlgeable ones. He promises to give them the highest ranks of all, which means that Islam encourages education and requiring Knowledge.

(4) qul hal yastawi ʔal-laðīna yaʕlamūn wal-laðīna lā yaʕlamūn.
Say do equal who know and who not know.
"Say are those equal, who know and those who do not know?" (39:9)

Also, in this Qur'anic text, Allah declares that not all people are equal for him, because people who are educated are better than people who are not educated. People who are educated can worship Allah correctly. It can be noted that people in mosques always have arguments between them because of ignorance about their religion.

(5) wa lā tamʃi fīl ʔrḍi marħ –an
And no walk in earth insolence
"Nor walk in insolence through the earth"
ʔinna Allah lā yuħibb kulla muxtālin faxūr
For Allah not love every arrogant boaster
" For Allah does not love any arrogant boaster". (18:31)

Our Islam teaches people a good social lesson that most people hate who do this thing which is arrogance. Because arrogance and boasting generate hate between people, Islam invites people to be modest and humble. Those people who have got such kind of characteristics are beloved people in Jordanian society.

(6) fa-ʔmma ʔal- yatīma falā taqhar
For the- orphan not hurt
"Therefore, treat not the orphan with harshness".
wa-ʔmma as-sāʔila falā tanhar
Nor asker no scream
"nor repulse him who asks" (93:9-10)

Another great social lesson that Islam gives us is to be kind and respectful with certain kind of people. There are two kinds of people that Islam gives them special treatment in all societies. Those people are the orphans and the askers (people who ask other people money). Good treatment for those people makes people love each other in communities.

(7) ʔinna Allah jamīl-un yuħibb-u ʔal jamāl
For Allah beautiful love he beauty
" For Allah is beautiful, he loves beauty". (Hadeeth Shareef)

This Islamic principle is from our prophet Muhammad (peace upon him). This text has great meaningful words in all societies. This indicates that people must be neat and clean. They have to wear new beautiful dress as much as they can. Anyway, people in societies love beauty and cleanliness.

(8) ʔnnaẓafah min ʔal-imān

Cleanliness from faith

"Cleanliness is next to godliness". (Haddeth Shareef)

There is another principle from our prophet Muhammad (peace upon him) which is a very important social lesson which is cleanliness. This Islamic lesson teaches us how to make our life clean, so we have to take a shower, wash our clothes, clean our houses, etc. However, societies are affected by this principle.

(9) tabassumu- ka fī wajhi ʔxī- ka ṣadaqah

Smile you in face brother your charity

"Smiling in the face of your brother is a charity." (Hadeeth Shareef)

Islam cares about the relationship between people in societies. It considers the smile of people to each other as a charity, because this makes communities live in peace and makes people love each other. This is the nature of people who loves smiling.

(10) ʔimaṭat ʔal-ʔaðā ʕan ʔaṭ ṭarīq ṣadaqah

Remove harm from the charity

" Removing what hurts people from the road is a charity."

(Hadeeth Shareef)

In addition to the previous Islamic lessons, removing what hurts people is an important lesson in societies which can make societies cooperative. People love such principles, so it can be noted that people like writing such these expressions related to religion and beliefs on the walls not just the walls of schools but also on vehicles, the walls of streets, etc.

(11) la ʔilīha ʔilla al-lāh

No Allah except Allah

wa ʔanna Muhammad-an rasūlu l -lāh

And that Muhammad is the prophet of al-lāh

" There is none worthy of worship except Allah, and Muhammad is the prophet of Allah."

(12) ṣalli ʕala Muhammad (peace upon him)

Pray on Muhammad (peace upon him)

" Pray upon Muhammad "(peace upon him)

4.2.2 Expressions Related to Patriotism, Loyalty and Belonging

Generally speaking, this type of expression has got the second rank among all types. The number and the percentage of occurrence of this function is 125 (29%). Most of schools' walls in which I have collected data are covered with such kind of expressions. The most important reason which makes people to write expressions related to patriotism and loyalty is that Jordan is a beloved country by all people from all over the world. Anyway, these expressions vary between ideas related to emotions and feelings toward Jordan and declaring loyalty and belonging to the king of Jordan " king Abdullah bin Al- Hussein". Examples of these expressions:

(1) ʔal- ʔurdunn-u ʔawwalan
The - Jordan first
" Jordan is first"

Recently, all Jordanians have noted this slogan written everywhere such as walls of the streets, vehicles, government buildings the walls of the schools, etc. This slogan was created by his Majesty King Abdullah II bin Al- Hussein in 2002 in order to establish the spirit of belonging and loyalty among Jordanians. So, Every Jordanian keeps this slogan in his mind and heart as the most important thing he has got in his life.

(2) ya jālis ʕalā ʕarʃi ʕamman yā sayyd-in li - hāðā ʔazzamāni
Oh! Sedentary on throne Amman Oh! Master for this age
" Oh! You are setting down on the throne of Amman Oh! You are the Master of this age."

This verse is a part of a long poem for his Majesty King Abdullah II bin Al- Hussein. The poet praises his Majesty and describes him as the lord of all people in this world. This indicates how much Jordanian people love their beloved king.

(3) Rabb-i ʔijʕal hāðā balda-n ʔamina-n
Oh! Lord – my make this country safe
"Oh! My Lord make this country safe.

Every Friday, we can hear this pray from the Friday sermons on the platform of the mosques. Also, all Jordanian people always ask Allah to keep their home and other Islamic countries peaceful and safe.

(4) ṣuqūra-ka ya ʔbu Ħussyn rāfʕīn ʔrras
Falcons- your Oh! Abu Hussein raise heads
"Oh! Abu Hussein, the head is high by your strong men.

Here, the written expression congratulates his Majesty for having strong soldiers.The Jordanian army is considered as one of the strongest Arabian armies. History testifies for the heroisms of the army. For example; Al- karamha Battle.

(5) ʕāʃa ʔbu ʔal- Ħussyn faxra-n li hāðā ʔal waṭan
Live Abbu Al- Hussein honor for this country
“Long live the king (Abbu Al Hussein) as the pride of this home."

This expression indicates that Jordanian people love their beloved king. And they always ask Allah during their prayers to keep him alive and to be their glory and pride.

(6) naħnu junūdu-ka ʔal- ʔawfīyāʔ dawma-n ya waṭan-i
We soldier your the loyal always Oh home my
“Oh! My home, We are always your loyal soldiers"

Jordanians love their country too much, and they are ready to sacrifice themselves for their home.

(7) ʔirfaʕ rās-k ʔanta ʔurdun-i
raise up head your you Jordanian

"raise your head up, you are Jordanian."

This written expression is a new one created by His majesty King Abdullah II ben Al- Hussein. Indeed, when Jordanian people look at what is happening for neighboring countries, they say “raise your head up, you’re Jordanian", because Jordanian people live in a peaceful and safe country. Many people from other countries wish this peace and safety.

(8) la-ʕyūnak yā ʔurdun
For – eyes Oh! Jordan
"for your eyes! Jordan"

This expressions is said when Jordanian people present something good for their home.

(9) kullunā walāʔ lil- hāʃimyīn
All of us loyalty to Al- Hashemite
"All of us are loyal to (for) all Hashemite leaders."

Jordanian people have declared their loyalty and belonging for Hashemite since the Hashemite became the rulers of Jordan. And this is not strange for Jordanian people, because the Hashemite have got too many achievements for Jordanians.

(10) ʔal- hāʃimyuun ṣunnāʕu majd wa tārīx
The –Hashemites making glory and history
" The- Hashemite are the makers of history."

Hashemite have got a bright and glorious history since 1916. They liberated Arabs from the Ottoman Empire in 1916. Their great achievements for Jordanian people and for this nation have continued to this day. Most Arab countries have got political, economic, military problems; Jordan is generally the first country which gives hands for others.

4.2.3 Expressions Related to Proverbs, Wisdoms, Sayings and Poetry.

(1) ʔal- ʕaql ʔassalīm fil jisim ʔassalīm
The brain well-health in body well- health
"The perfect mind is in the healthy body"

We can see this proverb not just on the walls of schools, but also it can be seen on the walls of the hospitals, on the articles of the newspapers, etc. The origin of this proverb is a poem for a Romanian poet. This proverb invites people to care about their health in order to keep their brain in good health. This culture is the most important one that Jordanian people are interested in. (2) ʔar- riyaḍāh bināʔ -un lilʕaql-i wal- jisim-i
Sport building for- brain and body
“Sport is good for mind and body."

This saying comes from the heart of the Jordanian society, because Jordanians love sports too much. So, they always invite each other to practice sports for many benefits. It can make the brain and the body in

good health. Jordanians practice many types of sport such as: running, football, basketball, swimming, etc.

(3) ʔal- waqtu kāsayf , ʔin lam taqṭaʕah-u qaṭaʕa-k
The time like sword , if not cut -him cut –you
“Time is like a sword, if you do not invest it, it goes out"

This proverb is very important one to all people in this world, not just for Jordanians, because we are in the era of speed. This requires us to get benefit from time. And we should not spend too much time on the mobile, television, computer, etc. One benefit of our time is reading the Holy Qur'an and to pray in Al-masjed.

(4) ʔal- ʕilm-u nūrū-n
The Knowledge illumination
" knowledge is illumination"

This saying is repeated many times. As it was said earlier that Jordanian people love education and knowledge, they express their care about education in various expressions. The expression means that education lights our minds and we can think about things in our life correctly and logically.

(5) ʔal- ħājah um ʔal- ʔixtirāʕ
The Necessity mother the invention
" Necessity is the mother of invention."

This expression (proverb) is a traditional one. When a person needs something important such as (medicine, electricity, technical tools for water, etc), he has to invent that thing in order to fill that need. This proverb can be found in newspapers, magazines etc.

(6) fal- nabni hāðā al- balad wil – naxdim hāðhi ʔal ummah
Let serve this country and serve this the- nation
" Let us serve this country and serve this nation"

This saying is for the Late King Hussein ben Talal. Most schools which the researcher has visited have got this expression. This saying has two bountiful goals. The first one is that it urges the Jordanian people to work hard to build this country. The second goal is that Jordanian people have to give help to the neighboring countries as much as they can.

(7) lisānu- ka lā taðkur bihi ʕawrāt-u ʔimriʔ-in
Tongue –you not mention with faults –him someone
fa kuluk-a ʕawrāt-in wa linnāsi ʔalsun-u
So all you faults one and people tongues
" Do not mention the faults of people, because every one of us has faults and people have tongues."

It can be noted that some schools are affected by moral poems. This expression is a verse from a poet whose name is Ash-Shaf 'ai. There is a bad social habit between people which is "gossiping" (to say something

bad about people). Islam forbids this habit because every one of us has faults. People should not say bad things about each other.
(9) hiya ʔal- ʔaxlaqu tanbutu kan-nabāti
It the- morality grow as plant
ʔiðā suqyat bi-maʔi il –mukramāti
If water by water the good manners
“Morality grow as plants If they are watered by morals
There is also another verse of poem which is for the poet "Ma'roof Ar-rusafi". This poem teaches people that morality is a great thing, which means that people have to treat each other in their daily life politely.
(10) man ʕalaman - i ħarfa-n kunt-u lah-u ʕabda-n
Who teaches - me letter- one was I for him slave one
" He who teaches me a letter, I am his slave."
The Jordanian social respects the teacher whatever he is. There are many reasons. One of these reasons is because our first teacher is our prophet Muhammad (peace be upon him). Another reason is that the teacher is the most important person in any society. In addition, he who teaches me something he lights my life with knowledge.

4.2.4 Expressions Related to Warnings and Cultural Instructions
This type of expression is educational and cultural one. They give students more information about things they use daily either in their schools or outside schools. They warn people about something dangerous or instructional education about how to do things correctly for safety. Every school that the researcher visit to collect data has got such written expressions. Examples of this kind:
(1) ʔittabiʕ mamar ʔal-muʃah ʔaɵnāʔ as-sayr likay tuħāfiẓ ʕala slamat-k
Follow crosswalk during walk to keep on safety
“Use the crosswalk during walking to keep safety."
This cultural instruction teaches students how to cross the streets, because crossing roads without paying attention is dangerous. The parents of the children always tell them how to cross the roads.
(2) ʔistaxdim ʔal- ʔisʕaafaat ʔal-ʔwwalyyah biħaðar
Use -you the first – aid carefully
" Use first – aid carefully."
This indicates that medical objects need a little attention, because these objects have got poison and dangerous material. It can be observed that this expression can be found on the hospitals' walls.
(3) ʔaƔliq ʔal- ħanafyah warāʔ- k biʔ-ħkām
Close the tap behind you tightly
"Turn off the tap tightly"
This instruction tells people that they should keep the valuable resource which is water

(4) ʕindamā tuṣab-u birraʃħ, ʔiħðir ʔal-ʕinaq wa ʔttaqbīl
When have -you cold, be careful hug and kiss
"When you have a cold, be careful of hugging and kissing."

Now, this expression is a warning. It warns people not to kiss or make any contact with each other (such as shake hand, hug, etc.) if they have a cold or any other diseases, because these diseases might transfer from the sick person to the healthy one. Also, it can be observed that this expression can be found on the walls of hospitals.

(5) ʔiltazim ʔal- bayt ʕindama takun-u marīḍ-an
Stay home –you when are you sick
"stay home when you are sick"

This expression is related to medical instruction which gives an important medical order for sick people. All people in any society care about health.

(6)ʔattadxīn mawt-un baṭīʔ
Smoking death slow
"Smoking is a slow death"

It is well- known that smoking is something very bad habits at all levels. For example, it is dangerous for health and irritates people who do not smoke. In addition, it is a waste of money.

(7) ʔal- muxadirāt sum-mn qātil
The- drugs poison killer
" Drugs are a killing poison."

Beside smoking, there is another dangerous poison which attack societies and people. This poison is drugs. This expression indicates that to what extent drugs are dangerous in societies and on the individuals

(8) ʔixtabiʔ taħta ʔaṭṭāwilah ʕinda ħudūɵ kawariɵ ṭabiʕyyah
Hide under table when happen disaster natural
"Hide under the table when natural disasters happen.

There is another expression related to cultural instructions. It urges us to hide under the table or any solid surface when there is any natural disaster such as (earthquake, volcano, flogs, etc.). Also, it can be noted that this expression can be found in other places such as hospitals, government buildings, etc.

(9) istaʃir ʔaṭ -ṭabīb qabla ʔaxði ʔad-dwaaʔ
Consult the doctor before take the medicine
"Consult the doctor before taking the medicine."

This is a medical warning. It shows that people should not take medicine without asking or consulting their doctors. This is very important for students to know, because medicine is very important material, and it is well- known in societies that medicine sometimes can be poisonous.

4.3 Gender

As it has been said earlier that gender is one of the most important social variables that sociolinguistics discussed. However, it is related to linguistic differences between women and men's talk (such items related to language: vocabulary, grammar, pronunciation, etc.) It is also related to the different ways that men and women use language (Wardhaugh, 2010:233). Lakoff states that the reason behind the men and women in their talks is related to the relative social power of male speakers and relative powerlessness of female speakers (Llamas, 2007:62). In this study, gender is attributed to male and female schools.

This section answers the second question of the study. The question is What are differences between these written expressions related to their functions on male and female schools?

Table (3)

The Frequencies of the Written Expressions According to their Functions in Male and Female Schools.

No	Functions	Frequency	Percentage	Female	Percentage
1	Expressions related to religion and beliefs	52	32%	67	37%
2	Expressions related to patriotism, loyalty and belonging	53	32%	48	26%
3	Expressions related to proverbs and poetry	42	26%	32	17%
4	Expressions related to warnings and cultural instructions	17	10%	36	20%
	Total	164	100%	183	100%

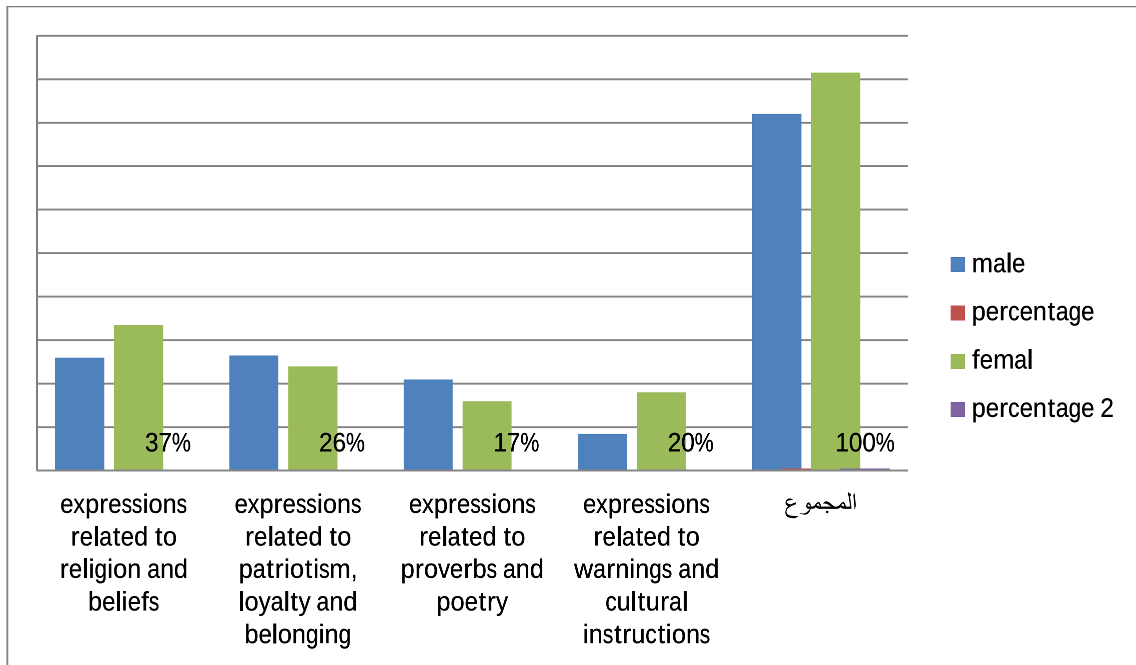


Figure (3)
The Frequencies of the Written Expressions According to their Functions in Male and Female Schools.

As it is shown from figure (3), in female schools, the percentage of the frequency of the expressions related to religion and beliefs and the expressions related to warnings and cultural instructions are higher than expressions related to patriotism, loyalty and belonging and the expressions related to proverbs and poetry.

In male schools the percentage of the frequency of the expressions related to patriotism, loyalty and belonging and expressions related to proverbs and poetry are higher than the expressions related to religion and beliefs and the expressions related to warnings and cultural instructions, which means that the percentage of each of these functions are as the following:

(1) The percentage of the written expressions related to religion and beliefs in male schools is 32%, whereas in female schools is 37%.

(2) The percentage of the written expressions related to patriotism is 32% in male schools, while in female schools is 26%.

(3) The percentage of the written expressions related to proverbs, wisdom, sayings and poetry is 26%, but in female schools is 17%.

(4) The percentage of the written expressions related to warnings and cultural instructions in male schools is 10%. On the other hand, the percentage of these expressions in female schools is 20%.

However, it can be noted that girls pay attention to expressions related to religion and beliefs more than boys, this is because the nature of the Jordanian society. Most girls spend their times at home, they have so much free time. If they finish studying, then they read the Holy Qur'an or Al-

Hadeeth As-Shareef. Girls are influenced by these two important Islamic sources. They quote texts from these two sources and type them on the papers, then they hang or stick them on walls.

Jordanian society is a conservative society which is affected by the values and norms of Islam. Here, girls like people to ask for permission when they want to visit each other. So, it can be noted that girls quote texts from the Holy Qur'an or Al- Hadeeth As-shareef which are related to the politeness of the permissions. Girls consider people who get in houses without permission as bad people. Also, girls consider permissions or appointment as a prestige. Examples of this:

(1) Yā ʔayyuha ʔal-laðīn-a ʔāmanū lā tadxulū buyūt-an
Oh! Who believe not enter houses – one
Ɣayra buyūta-km ħatā tastʔnisū wa
Other than housae your until ask permissions and
tusallimū ʕalā ʔahlihā
say hi parents their.

"O ye who believed enter not houses other than your own, until ye have asked permission and saluted those in them."
(24: 26)

(2) fʔin lam tajidū fīhā ʔaħadan falā tadxulūhā ħata yuʔðanū lak-um
If not find in it someone not enter until give permission -you
wa ʔin qīla laku-m ʔirjaʕū fa- rjiʔū huwa ʔazkā laku-m
if so said you go back then go back it best for you

“if you find no one in the house , enter not until permission is given to you: if you are asked to go back , go back that makes for greater purity for yourselves."
(24: 27)

However, it seems that girls are affected by the Holy Qura'an and Al-Hadeeth As-Shareef 's texts which are related to knowledge and education. It can be said that girls have something in common which is jealousy. This makes them pay attention to education more than boys. Example of this:

(3) ʔal- ʕulamāʔ waraɵatu ʔal- ʔanbiyāʔ
The Scientists successor the prophets
" scientists are the successors of prophets."

The second rank on female schools' walls is expressions related to warnings and cultural instructions. This is another example which indicates that there is a relationship between society and language. Girls like cleanliness, organizations, arrangements, etc. In addition, girls have got curiosity about real objects in daily life. How these real objects work, whether it is dangerous or not. Most girls hate smoking and drugs. They print a lot of expressions which are against these bad habits. So, it can be observed such written expressions in female schools as the following:

(4) ħāfẓ ʕalā naẓāfati ṣaffik

Keep on cleanliness classroom –your
"keep your classroom clean."
(5) naẓẓm barnāmaj durūsak
Organize you program lessons – your
" organize the program of your lessons."
(6) mamnūʕ ʔatatdxīn
No smoking
"No smoking"

For boys' schools, the function of these written expressions which occupies the first rank is the written expressions related to patriotism, loyalty and belonging. And the second rank is written expressions related to proverbs, sayings, poetry. Which means that boys pay attention to the words, phrases, sentences and sometimes songs which are related to patriotism, loyalty and belonging. There are many reasons for this. One of these reasons is that the physical nature of the boys. Boys like courage, bravery, heroism, manhood.etc. In addition, male students who do not have luck in education would like to join to the army. And this reflects in their written expressions. For example,

(6) ʔiħnna itrābak ya waṭin
We soil Oh home
"Oh home! We are your soil"

Boys are not as the same as the girls. Boys like to repeat proverbs or sayings of great people. Boys like to benefit from others' experiences. Such of these written expressions which the researcher has found it many times on the boy's schools:

(7) fil ʕajalah ʔannadamah wa fi ʔattaʔni ʔasslamah
In rashness regret and in slowness safety
"rashness is regret and slowness is safety."
(8) la tuʔajil ʕamal ʔal- yawam ʔilā lil-Ɣad
Not postpone work the today to tomorrow
"Don't postpone today's work until tomorrow."

4.4 Age

This study includes two levels of students: elementary and secondary levels. This section studies the differences between the functions of these written expressions in elementary schools and the functions of these written expressions in secondary schools. Table 4 shows the frequencies of the functions of these written expressions in each level.

Table (4)

The frequencies and the percentages of functions in elementary schools

No	Function	Elementary	Percentage
1	Expressions related to religion and beliefs	36	47%
2	Expressions related to patriotism, loyalty and belonging	28	36%
3	Expressions related to proverbs and poetry	13	17%
4	Expressions related to warnings and cultural instructions	0	0%
	Total	77	100%

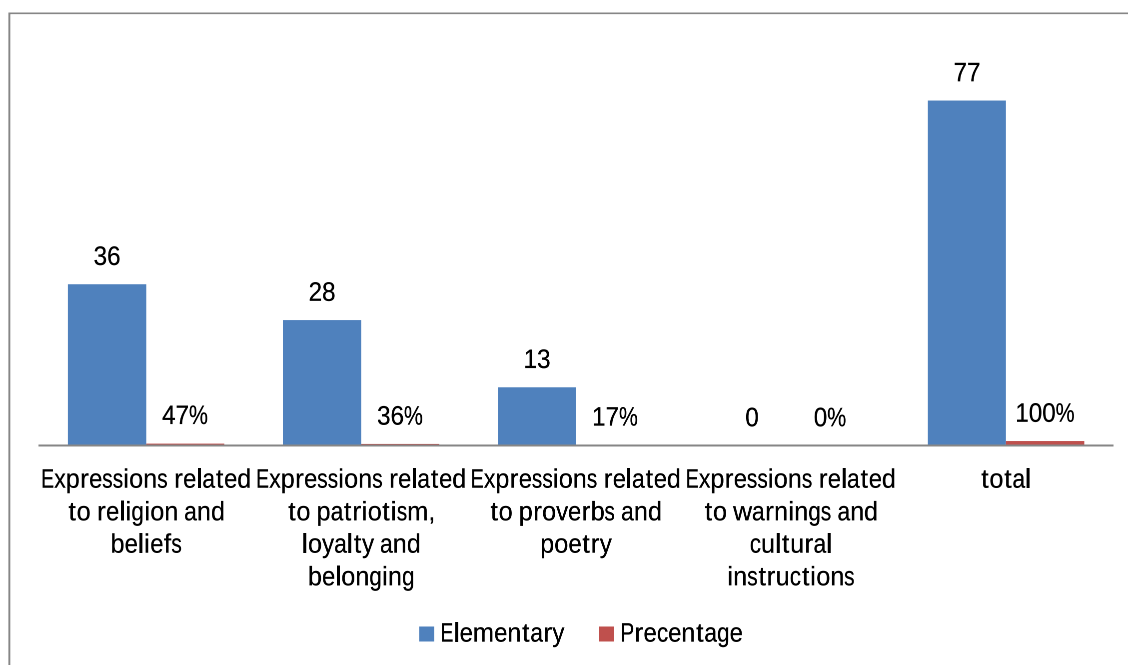


Figure (4)

percentage of functions related to elementary schools

(1) The percentage of expressions related to religion and beliefs in elementary schools is 47%.

(2) The percentage of expressions related to patriotism, loyalty and belonging in elementary schools is 36%.

(3) The percentage of expressions related to proverbs and poetry in elementary schools is 17%.

(4) The percentage of expressions related to warnings and cultural instructions is 0%.

It can be noted that the percentage of expressions related to religion and beliefs is the most frequent one. And the second more frequent expressions is expressions related to patriotism, loyalty and belonging.

These various numbers are related to a social factor which is age, which means that elementary level is often more important than secondary level. Which means that the Ministry of Education in Jordan focuses on two goals in elementary level: the first one is the values and norms of Islamic religion. And the second one is related to the patriotism, loyalty and belonging. The Ministry of Education strengthens and enriches the meaning of these values in the mind of those students.

Examples of written expressions related to religion and beliefs such as

(1) ʔaʃhad-u an lā ʔilāha ʔilla llha wa ʔaʃhad-u
Testify – I that no Allah except Allah and testify- I
ʔanna Muhammud-an rasūl-u llah
That Muhammad prophet Allah.

"I testify that there is no God except Allah, and I testify that Muhammad is the prophet of Allah."

(2) ʔaṣṣalat-u ʕamūd-u ʔaddīn
Pray base religion
"pray is the base of religion".

Written expressions related to patriotism, loyalty and belonging in elementary schools are exemplified by the following:

(3) waṭan-i ma ʔakbara-k wa ma ʔajmala-k
Home my what big you and what beautiful you
"Oh my home! What big and beautiful you are!"

(4) ʔaqsmannā ʔan nabqa ʔawfiyāʔ
Swear we that keep loyal
"We swear to keep loyal"

Written expressions which are related to proverbs, sayings, and poets are very limited. For example:

(5) wa xayr-u jalīsin fiz-zamān-i kitāb-u
And best company in the time book
"And, the best company in the is the time book"

It can be noted that this written expression shows that reading of the books and learning something new are the best thing in this life. Books could be the most important friends you have.

(6) man lam yataћmal ðull-a ʔat-taʕlum sāʕat –un
Who not bear degradation learning hour one
yabqā fi ðull-a ʔal-jahli ʔabada ʔaddhri
Stay in degradation ignorance for ever year
"He who can't bear the degradation of learning one hour,
he stays in the degradation of ignorance forever"

This verse explains that the philosophy of the life has got a relationship with learning. The learner has to face a lot of difficulties in order to acquire knowledge, so the learner has to be patient and bear the tiredness of education.

The researcher did not find any written expression related to warnings and cultural instructions in the elementary schools.

4.5 To what extent do the functions of these written expressions vary between public and private schools?

In fact, the researcher has visited the most important five private schools in Irbid. The following table summarizes the results

Table 5

The frequencies and the percentages of functions between public and private schools.

No	function	Private schools	percentage	Public schools (male +female +elementary	Percentage
1	Expressions related to religion and beliefs	4	44%	134	32%
2	Expressions related to patriotism, loyalty and belonging	5	56%	120	28%
3	Expressions related to proverbs and poetry	0	0%	97	23%
4	Expressions related to warnings and cultural instructions	0	0%	73	17%
Total		9	100%	424	100%

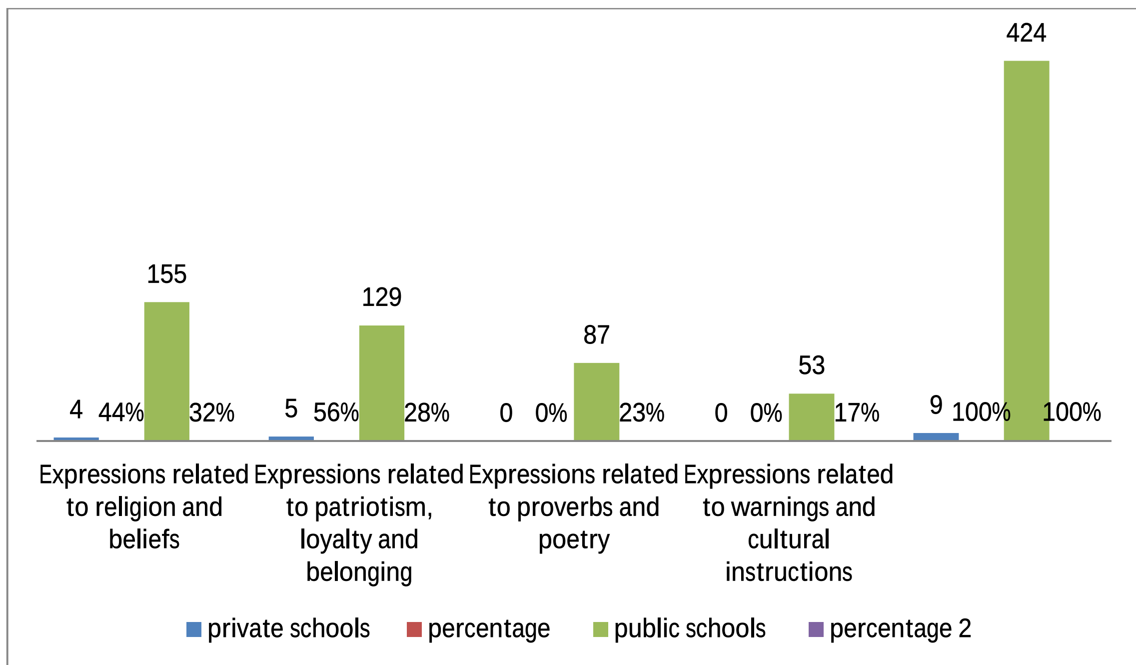


Figure (5)

the frequencies and percentages of functions on private and public schools

There is a big gap in these numbers between public and private schools. The percentages of functions of these written expressions are as the following:

(1) The percentage of expressions related to religion and beliefs in private schools is 44%.

(2) The percentage of expressions related to patriotism, loyalty and belonging in private schools is 56%

(3) The percentage of expressions related to proverbs and poetry in private schools is 0%.

(4) The percentage of expressions related to warnings and cultural instructions in private schools is 0%.

It is hard to see such as these written expressions on private schools' walls. There are many reasons behind this rarity in those private schools. One of these reasons is that the walls of these schools are decorated by special paint so that it could be difficult to write things on these walls.

Another reason is that the walls of these private schools are covered by drawings (such as books, candles, flowers, etc.) instead of writings.

The third reason is that the administration and the staff of these private schools do not like to write on the walls, because they think that the walls will not be beautiful.

The fourth reason as I heard through the interviews that writing on the walls is useless and this could encourage students to write on the walls something bad.

4.6 Conclusion and Recommendation

4.6.1-Conclusion

The above discussion shows that there is a strong relationship between language and society or community. This relationship has been expressed by different ways. One of these ways is writing on the walls of caves, palaces, castles, etc.

Also, it can be concluded that the schools which are included in this study have almost the same written expressions. It indicates that the members of the society have the same ideas and cultures.

Moreover, these written expressions reflect the cultures, habits, customs, and traditions of Jordanian people. These written expressions show how Jordanian people think.

As stated above, the functions of written expressions were divided into four types which are religion and beliefs, patriotism, proverbs, and warning and cultural instructions. Although the percentage of these types differ from male to female schools, there is no significant difference (doesn't exceed 10%) except in warning and cultural instructions, in which female schools scored 20% while male schools just 10%.

There is a clear difference between private and public schools. The percentage of expressions related to religion and beliefs in private schools is 44% whereas it is 32% in public schools. The other expression which is relatively high is the one related to patriotism and loyalty. It reaches 56% in private schools and only 28% in public schools, whereas nothing about the other two functions (proverbs and cultural instructions). Finally, The results indicate that the two most frequent expressions are those which are related to religion and beliefs, and patriotism and loyalty. This indicates how much Jordanian people are affected by Islam and how much are faithful to their home and to their beloved king " Abdullah II ben Al- Hussein".

4.6.2 Recommendations

After the study showed the results, findings, discussions and conclusions, the researcher would like to suggest the following:

Firstly, other social variables or factors which could affect graffiti such as: religious (Islamic schools and Christian schools), dialectical and social class can be investigated.

Secondly, such these written expressions can be investigated in other educational institutions such as: universities, colleges, etc. and in other areas such as, Amman, Az-Zarqa', Al- Karak , Aqaba. Then, a comparative study between different schools, colleges and universities in different cities can be encouraged.

Thirdly, it is recommended that these written expressions can be analyzed syntactically, or according to the type of structure or vocabulary

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Appendix (A)
Samples of the written expressions on Irbid's schools' walls
A- Written expressions related to religion and beliefs

Expression in Arabic	Transcript and translation
قل كل يعمل على شاكلته فربكم أعلم بمن هو اهدى سبيلا	Qul kull-un yaʕmal ʕalā ʃaklit-h, Say everyone work on way-his fa-rabbu -kum ʔaʕlam-u bi-min hwa so Lord your know for who he ʔahda sabīlā Guide way " say: everyone acts according to his own disposition but your Lord knows best who it is that is best guided on the way."
من أحب العلم و العلماء لم تكتب له خطيئة أيام حياته	Man ʔaħbba ʔal-ʕilm-a wa ʔal Who love the education and the ʕulmāʔ , lam tuktab lah-u xaṭīʔt-un scientists not write for- him sin ʔayāma ħayāt-hi Days life his "He who loves knowledge and the scientists, it will not be written a sin for him"
من كانت له ابنة فأدبها فأحسن تأديبها و علمها فأحسن تعليمها ،كانت له سترا من النار .	Man kānt lah-u ʔibnt-un fa Who was for him daughter and -ʔddabahā fa ʔaħsana tʔdībaha Discipline and best polite wa ʔallamahā fa ʔa- ʔaħsana and educate her and best taʕlīmahā, kānat lahu sitr-an education , was she barrier min ʔannār From fire " He who has a daughter and discipline her and he makes her politeness the best, and educate her and make her education the best, she was a barrier for him from the fire."
ويعلمكم الله و الله بكل شيء عليما	wa yuʕalumu-kum Allah-u wa And teach you Allah and Allah-u buklli ʃayʔ-an ʕalīm Allah in everything know " Allah teaches you. And Allah is well acquainted with all things."

أدع الى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتي هي أحسن	ʔudʕu ʔilā sabīli Rabbika bilħikmati Invite to way Lord wisdom wa lmawʕiẓati al- ħasanh wa and preaching the beautiful and jādlhum billat-i hīa ʔaħsan argue which it best "invite (all) to the way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious."
من يرد الله به خيرا يفقه بالدين	Man yurid Allah-u bihi xyra-n Who want Allah for- him best Yufaq-hu bidīn Teach him religion " if Allah wants for someone the best, he teaches the religion."
من كتم علما الجمه الله لجام من نار يوم القيامة	Man katama ʕilmā-n ʔal-jamah-u Who mute knowledge curb him Allah-u lijamin min nar-n yawama Allah reins from fire day ʔal-qyamh. Resurrection " He who mute knowledge, Allah curbs him one of reins of hellfire on the Day of Resurrection."
من سلك طريقا يلتمس فيه علما سهل الله له به طريقا الى الجنة	Man salaka ṭarīqa-n yaltamas fīhi Who take way –one want in it ʕilma-n sahhala Allah la- hu bihi knowledge ease Allah for him in it ṭarīqa-n ʔila al- jannah way one to the paradise " He who take a way to get knowledge, Allah eases a way to a paradise for him"
و ما توفيقي إلا بالله	Wa ma tawfīqi ʔilla bi-llahi And not guidance except in Allah " And my guidance cannot except from Allah."
ن.و القلم و ما يسطرون	Nūn wa ʔal- qalami wa mā yasṭrūn Noon and the pen and which write " Noon(the letter). By the pen and the record which (men) write."

صل على محمد (صل الله عليه و سلم)	ṣalli ʕalā Muhammad (peace upon him) Pray on Muhammad (peace upon him) " Pray upon Muhammad "(peace upon him)
لا اله إلا الله و ان محمد رسول الله	lā ʔilīha ʔilla il-lāh No Allah except Allah Wa ʔanna Muhammad rasūl-u l-lāh And that Muhammad prophet Allah " There is none worthy of worship except Allah, and Muhammad is the prophet of Allah."
اماطة الاذى عن الطريق صدقة	ʔimaṭat ʔal-ʔaða ʕan ʔaṭ ṭarīq ṣadaqah Remove harm from the charity " Removing what hurts people from the road is a charity
النظافة من الايمان	ʔannaẓāfh min ʔal-imān Cleanliness from faith "Cleanliness is next to godness"
تبسمك في وجهي أخيك صدقة	Tabassumuk-a fi wajhi ʔaxī- ka ṣadaqah Smile you in face brother your charity "Smiling in the face of your brother is a charity"
ان الله جميل يحب الجمال	ʔinna Allah jamīl-un yuħbb-u ʔal jamal For Allah beautiful love he beauty " For Allah is beautiful, he loves beauty."
فإما اليتيم فلا تقهر و اما السائل فلا تنهر	faʔmma ʔal- yatīma falā taqhar For the- orphan not hurt "Therefore, treat not the orphan with harshness". Wa ʔmma as-sāʔla falā tanhar Nor asker no scream "nor repulse him who asks

ولا تمشي في الارض مرحا ،ان الله لا يحب كل مختال فخور	wa lā tamʃi fīl ʔrḍi marћ –an And no walk in earth insolence "Nor walk in insolence through the earth:" ʔinna Allah lā yuћbbu kulla muxtālin faxūr For Allah not love every arrogant boaster " For Allah does not love any arrogant boaster".
قل هل يستوي الذين يعملون و الذين لا يعلمون	qul hal yastawi ʔal-laðīna yaʕlamūn wal-laðīna lā yaʕlamūn. Say do equal who know and who not know. " Say are those equal, who know and those who do not know?"
اقرا باسم ربك الذي خلق	ʔiqraʔ bi- smi rabbi- ka ʔal-lði xalaq, Read in- name Lord -your who created " Read in the name of your Lord , who created"
علم الانسان ما لم يعلم	ʕallama ʔal- insāna mā lam yaʕlam. Taught the man no what know " Taught man what (which) he does not know".
قال رب اشرح لي صدري و يسر لي امري و احلل عقدة من لساني يفقه قولي	qāla rab-bi ʔiʃraћ lī ṣadri Said Lord my expand my breast – my " (Moses) said: " O my lord! Expand me my breast". wa yassir lī ʔamri And ease my task me "and ease my task for me" wa ʔuћlul ʕuqdat-an min lisānī , And remove impediment one from tongue – my "and remove the impediment from my speech". yafqahu qawli Understanding saying my "So they may understand what I say".

يرفع الله الذين آمنوا منكم والذين اتوا العلم درجات	yarfʔa ʔallh-u ʔallðīna ʔamanū men-kum Raise up who believe of you and wa llaðīna ʔut – ū ʔl- ʕelma darajat who get of them knowledge darajat " Allah will raise up, to (suitable) ranks (and degrees), those who believe and who have been granted Knowledge".
قل هل يستوي الذين يعلمون و الذين لا يعلمون	qul hal yastawi ʔal-laðīna yaʕlamūn wal - laðīna lā yaʕlamūn. and who not know. " Say are those equal, who know and those who do not know?"
وقل ربي زدني علما	wa qul rabb-i zidn-i ʕilm-an And say lord –my increase knowledge
اني اعوذ بك من علم لا ينفع	ʔin-i ʔaʕūðu bi- ka min I refuge in you from ʕilmin lā yanfʕ knowledge no benefit " O Allah, I seek refuge in you from knowledge of no benefit."
اذكر الله	ʔuðkur Allah Mention Allah " Mention Allah"
انما يخشى الله من عباده العلماء	ʔinnmā yaxʃa Allah min But fear Allah from ʕibadihi ʔal -ʕulamāʔ worshipers the scientists " but fear Allah worshipers scientists"
العلماء و رثة الانبياء	ʔal - ʕulamāʔ waraɵt-u ʔal- ʔanbīyāʔ The- scientists heirs the prophets " scientists are the heirs of the prophets."
اللهم لا سهل إلا ما جعلته سهلا و انت ان شئت تجعل الحزن سهلا	ʔal-lhumma lā sahlā ʔillā mā Oh Allah no easy except what jaʕltah-u sahlā, wa ʔanta ʔin ʃiʔtta make –it easy , and you if want- you tajʕala ʔal- ħazna sahlā make the sadness easy " Oh Allah! It is not easy, but what made it easy, and make you sad if you want easy."

Appendix (1-A)

Samples of the written expressions on Irbid's schools' walls

B- Written expressions patriotism, loyalty and belonging

Expressions	Transcript and Translation
كلنا الاردن	kullu-na ʔal- ʔurdun All us the Jordan "All of us are Jordan"
حب الوطن من الايمان	Ħub-u ʔal- waṭan min ʔal- ʔīman Love the home from the faith " love of home is faith"
هي الاوطان أغلى ما عرفنا ، ترى الاردن اغلاها ترابا	hya ʔal- ʔawṭān-u ʔaƔlā ma ʕarf-na It the homes precious what know we Tarā ʔal -ʔurdun ʔaƔlāhā turabā But the Jordan precious soli " it is our dearest home which we have ever known, but the most precious thing in Jordan is its soil."
حب الوطن و اجب مقدس	Ħubbu ʔal- waṭa-n wājb muqaddas Love the home duty holy " loving home is a holy duty."
انا اردني و افتخر	ʔana ʔurdin-i wa fataxir I Jordan me and proud " I am a Jordanian and I am proud."
وطني انتماء بلا حدود	waṭan-i ʔintimāʔ bilā ħudūd home – my loyal without limited " My home, my loyalty is unlimited."
يوم الاستقلال يوم فخرنا	yawm-a ʔal ʔistqlal Day the independence yawm-a faxri -nā day honor –us " The Independence Day is the day of honor."
الله ، الوطن ، الملك	allah , ʔal-watan , ʔal-malik Allah , the home , the King "Allah , home , The king"
الاردن اولا	ʔal- ʔurunn-u ʔawwalan The - Jordan first " Jordan is first"
يا جالس على عرش عمان ، يا سيدا لهذا الزمان	ya jālis ʕalā ʕarʃi ʕamman Oh! Sedentary on throne Amman Oh! Master for this age yā sayydin li-hāðā ʔazzamān Oh! Master for this age " Oh! You who are setting down on the throne of Amman Oh! You are the Master of this age.

رب اجعل ذا بلدا آمنا	Rabb -i ʔjʕal hāðā Oh! Lord – my make this balda-n ʔamina-n country safe "Oh! My Lord make this country safe.
صقورك يا بو حسين رافعين الراس	ṣuqūra-k ya ʔbu Ħussyin rāfʕīn ʔarras Falcons- your Oh! Abbu Hussein high heads "the head is high by your strong man."
عاش ابو الحسين فخرا لهذا الوطن	ʕaʃa ʔbu ʔal- Ħussyin faxra-n li Live Abbu Al- Hussein honor hāðā ʔal waṭan for this home " Long live the king (Abbu Al Hussein) as the pride of this home."
نحن جنودك الاوفياء يا و طني	Naħn-u junūdu-ka ʔal- ʔawfīyāʔ We soldier your the loyal dawma-n ya waṭan-i always oh home my " Oh! My home, We are always your loyal soldiers"
الهاشميون صناع مجد و تاريخ	ʔal- hāʃimyuun ṣunnāʕu majd wa tārīx Hashemites making glory and history " Hashemites are the makers of history."
كلنا ولاء للهاشميين	Kulluna walaʔ lil- haʃimyuun All of us loyalty to Hashemites "All of us are loyal to (for) all Hashemite leaders."
لعيونك يا أردن	La-ʕyūnak yā ʔurdun For – eyes Oh! Jordan "for your eyes! Jordan"
أرفع راسك انت أردني	ʔirfaʕ ras-k ʔanta ʔurdun-i raise up head your you Jordanian "raise your head up, you are Jordanian one."
على قدر اهل العزم تأتي العزائم	ʕalā qadri ʔahli ʔal-ʔazmi on strength owner the desire " the strength of people is as much as the measure of their desire" taʔti ʔal-ʕazāʔm-u
كلنا معك ابا الحسين	Kulluna maʕ-k ʔbā ʔal Ħussyin All we with father the Hussein " All of us are with you "father of Hussein"

عاش الملك عبدالله الثاني بن الحسين	ʕāʃa ʔal-malik ʔbdullah II live the king Abdullah II bin Al – Ħussyin ben Al- Hussein “Long live the king."
اقسمنا ان نبقى أوفياء	ʔaqsamm-nā ʔan nabqā ʔawfyāʔ Swear us to keep loyal “We swear to be loyal."
فلنجعل الاردن مركزا للإبداع	Fal-na jʕal ʔal -urddin-u Let we- make the Jordan markaz-an lil ʔbdāʕ center one for- creativity “Let’s make Jordan a center for creativity."
وطني ما أكبرك و ما أجملك	waṭan-i ma ʔakbara-k Home my what big you Wa ma ʔajmala-k And what beautiful you "Oh my home! What big and beautiful you are!"
وطن الكرامة و المجد	waṭan-u ʔal- karamh wa ʔal majd home the dignity and the glory “The home of dignity and glory."
نفتخر اننا اردنيون	Naftaxir ʔanana ʔurdunyūn Proud we Jordanian "We are proud as we are Jordanian people."
هاشميو الولاء اردنيو الانتماء	haʃimyū ʔal- walāʔ Hashemite the loyal ʔurdunyū ʔal ʔintimāʔ Jordanians the belonging "we are loyal to Hashemite and belonging to Jordan."
الوطن يكبر بكم و بنجاحكم	ʔal - waṭan yakbur-u bik-um The home grow with you wa bi najāħk- um And with success your “Home grows with you and with your success."

Appendix (1-A)

The list of the written expressions on Irbid's schools' walls

C- Written expressions Related to Proverbs, Sayings, Poems

Expressions	Transcript and Translation
أكرم اباك و امك	ʔakrim ʔabā-ka wa ʔumm-ka Respect father your and mother your Respect your father and mother
انا افكر اذن ،انا موجود	ʔana ʔufkir , ʔiðin ʔana mawjūd I think therefore ,I exist I think therefore, I exist
غذاؤك دواؤك	Ɣiðāʔū-k dawāʔ-k Food –your medicine your Your food is your medicine
العلم نور و الجهل ظلام	ʔal- ʕilm-u nūr wa The science light and ʔal- jahul-u ẓalām The – ignorance dark " knowledge is illuminaion , ignorance is gloominess."
ذكر الناس داء و ذكر الله دواء	ðikr-u ʔan-nas dāʔ wa mention people sickness and ðikr-u ʔllah dawāʔ mention Allah medicine " To mention people is sickness and to mention Allah is medicine."
الوقاية خير من العلاج	ʔal- wiqayt-u xayr-un The – prevention better min ʔal- ʕilaj from the cure " Prevention is better than cure."
المعرفة قوة	**ʔ**al maʔrifh qūah Knowledge power " Knowledge is power"
الاخلاق تصنع الرجال	ʔal- ʔaxlaq taṣnaʕ-u arrijāl The manners make men " Manners make men."
جالس العلماء بعقلك ،و الامراء بعلمك، و الاصدقاء بأدبك و أهلك بعطفك	jalis ʔal ʕulāmāʔ bi-ʕaqli-k , sit down the scientists with brain your wa ʔal ʔumrāʔ bi ʕlmik , and the princes with knowledge your wa ʔal ʔaṣdiqāʔ bi ʔadbi-k and the friends with politeness wa ʔahli- k bi-ʕṭfi-k

	and family your with emotion your " Sit down with scientists by your mind, the princes by your knowledge, your friends by your politeness and your family with your kindness."
النشاطات الفنية ترتقي بالطلاب نحو آفاق الجمال	ʔannʃāṭāt ʔal- fannyah tartaqi Activity the art rise bi ʔaṭālb naħwa ʔafaq ʔal- jamal with student toward vistas the beauty " the artistic activity rises the student towards the vista of the beauty."
ادفع قرشا تعلم حرفا	ʔidfʕ qirʃ-n taʕlm ħarf-n Pay pence- one learn letter " pay one pence learn a letter
العقل السليم في الجسم السليم	ʔal-ʕaql ʔassalīm fil ljisim ʔassalīm The brain well-health in body well- health "The perfect mind is in the healthy body".
الرياضة بناء للعقل و الجسم	ʔar-riyaḍh binaʔ -un lilʕaql wal- jisimi Sport building for- brain and body " Sport is good for mind and body."
الوقت كالسيف ان لم تقطعه قطعك	ʔal- waqtu kāsayf , ʔin lam taqṭaʕah-u qaṭaʕa-k The time like sword , if not cut -him cut –you " Time is like a sword, if you do not invest it, it goes out"
لسانك لا اتذكر به عورة امرئ فكلك عورات و للناس ألسن	lisānu-ka lā taðkur bihi ʕawrat-u ʔimriʔ-in Tongue –you not mention with faults –him someone fa kuluk-a ʕawrat-un we linnāsi ʔalsun-un So all you faults one and people tongues " Do not mention the faults of people , because every one of us has faults and people have tongues"

فلنبيي هذا البلد و لنخدم هذه الأمة	fal- nabni hāðā al-balad Let serve this the home wil – naxdim hāðhi ʔal ummah and serve this the- nation " Let us serve this country and serve this nation."
و ما نيل المطالب بالتمني ولكن تؤخذ الدنيا غلبا	wa mā nayl-u ʔal- maṭalub-u bit-tamanni And not attain the – demands by wish wa -lakn tuʔxðu ʔddunya Ɣilaba but take life force " The attainment of the demands do not achieve by wishing, but life is taken by force."
هي الاخلاق تنبت كالنبات اذا سقيت بماء المكرا مات	hiya ʔal- ʔaxlaqu tanbutu kan-nabāti It the- morality grow as plant ʔiða suqyat bi- maʔi il –mukramati If water by water the good manners " Morality grows as plants If they are watered by good morals."
من علمني حرفا كنت له عبدا	Man ʕallaman-i ħarfa-n kunt-u lah-u ʕabda-n Who teaches - me letter- one was I for him slave one " He who teaches me a letter, I am his slave."
العلم في الصغر كالنقش في الحجر	ʔal- ʕilm-u fi ʔṣiƔir ka The science in young like ʔannaqʃi fi lħajar Inscribing in stone "knowledge in young age is like inscribing in stone."
و خير جليس في الزمان كتاب	wa xayr-u jalīsin fi and best sitter in ʔaz- zamān-i kitāb-u The time book "The best sitter in time is the book."
النظافة عنوان الحضارات	ʔan naẓāfah ʕnwān-u ʔal-ħaḍārāt Cleanliness title civilizations " cleanliness is the title of civilizations."
رتبة العلم اعلى الرتب	Rutbat ʔal ʔilm ʔaʕlā ʔrrutab Rank the science highest ranks " The rank of science is the highest one."

انتم جيل المستقبل و بناة الغد	ʔantum jīl-u ʔal- mustaqbal You generation the future wa bunāt-u ʔal Ɣad and sons the future " you are the generation of the future and the build of the future."
الحاجة ام الاختراع	ʔal ħajah um ʔal-ʔxtirāʕ The necessity mother the invention " Necessity is the mother of invention."
العلم شيء رائع ان لم تكن تعاش منه	ʔal- ʕilm-u ʃayʔ-un rāʔiʕ The science something great in lam takun taʕāʃ-u min -hu if not are living from it " science is something great if you are not living from it."
من جد وجد و من سار على الدرب و صل	Man jadda wa jad wa man Who hard and hard and who Sār ʕalā ʔddrbi waṣal Walk on way arrive " He who works hard and and he who walk on the pathway, he will arrive
كون ما تكون فأنت من تراب	kun mā takūn fā ʔantā min turāb Be what be so, you from soil " Be what you are, so, you are from soil."

Appendix (A)
The list of the written expressions on Irbid's schools' walls
D- Written Expressions Related to Knowledge and Cultural Instructions

Expression	Transcription and translation
لنحافظ على قطرة الماء	li nuħāfẓ ʔala qaṭrat ʔal- māʔ To keep on drop on water "Let's keep the drop of water"
لنحافظ على نظافة مدينتنا	li nuħafẓ ʔala naẓaft madīnatu -na To keep on cleanliness city our "let's keep our city clean."
ابتعد عن المياه الغير آمنة	ʔibtaʕd ʕan ʔal- miyāh ʔal- Go away from water Ɣayr ʔaminā Not safe " stay away from not safe water."
اغسل يديك بالماء و الصابون	ʔiƔsil yady-ka bil-māʔ Wash hands your by water wa ʔaṣṣābūn and soap "Wash your hands by water and soap"
حافظ على النظافة	ħafẓ ʕalā ʔan-naẓāfah Keep –you on cleanliness "Keep your environment clean"
حافظ على نظافة صفك	ħafẓ ʕalā naẓāfet ṣafiik Keep on cleanliness classroom –your "keep your classroom clean."
نظم برنامج دروسك	Naẓẓm barnāmaj durūs-k Organize you program lessons – your " Organize the program of your lessons
احترام المعلم و اجب مقدس	ʔiħtirām ʔal- muʔlim wājib muqaddas Respecting the teacher right holy "Respecting the teacher is a holy duty."
تخلصي من القمامة بطريقة صحيحة	taxalaṣ-i min ʔal- qumāmah remove from the garbage biṭrīqah ṣaħīħah by way right " remove from garbage by a right way."
لا تلمس اسلاك الكهرباء المعراة	lā talmas ʔaslāk ʔal- No touch wires the kahrubāʔ ʔal- muʕrā electricity the bare " Do not touch the wires which are bare."

ابتعد عن المياه الخطرة	ʔibtaʕad ʕan ʔal -miyāh ʔal- xaṭirah stay away from the water the dangerous "stay away from the dangerous water."
اتتبع ممر المشاة أثناء السير لتحافظ على سلامتك	ʔitabaʕ mamar ʔal-muʃah ʔaɵnāʔ Follow crosswalk during walk to keep on safety ʔas-sayr likay tuħāfiẓ ʕala slamat-k " Use the crosswalk during walking to keep your safety."
استخدم الاسعافات الاولية بحذر	ʔistaxdim ʔal- ʔisʕaafaat ʔal-ʔwwalyyah biħðar Use -you the first – aid carefully " Use the first – aid carefully."
اغلق الحنفية ورائك بأحكام	ʔaɣliq ʔal- ħanafyah waraʔ-k biʔ-ħkām Close the tap behind you tightly "Turn off the tap behind you tightly"
عندما تصاب الرشح ، احذر العناق و التقبيل	ʕindama tuṣab-u birrʃħ, ʔiħðir When have -you cold, be careful ʔal- ʕinaq wa ʔttaqbīl The hugging and kissing "When you have a cold, be careful of hugging and kissing."
التزم البيت عندما تكون مريضا	ʔiltazim ʔal- bayt ʕindama stay in home – when takun-u marīḍ-an be you sick "stay at home when you are sick"
التدخين موت بطيء	ʔattdxīn mawt-un baṭīʔ "Smoking death a slow" "Smoking is slow death"
المخدرات سم قاتل	ʔal- muxadirāt sum-un qatil The- drugs poison killer " Drugs are a killing poison."
استخدم مخرج الطوارئ عند حدوث حريق	ʔistxdim maxraj ʔaṭṭawarʔ ʕinda ħudūɵ ħarīq Use the emergency exit when happen fire "Use the exit of emergency when there is fire"
اختبئ تحت الطاولة عند حدوث كوارث طبيعية	ʔixtabʔ taħta ʔaṭwilah Hide under table ʕinda ħudūɵ kawariɵ ṭabiʕyyah when happen disaster natural "Hide under the table when natural disasters happen.
استشر الطبيب قبل اخذي الدواء	istaʃir ʔaṭ -ṭabīb qabla ʔaxði ʔad-dwaaʔ Consult the doctor before taking the medicine "Consult the doctor before take the medicine."

تأخيرك عن الحصة يؤثر على فهمك للمادة	taʔxyru-ka ʕan ʔal- ħaṣah delay -you from the -class yūʔɵr ʔala fahmka lil māddah affect on understand material " delaying from the class affects on the understanding on the material."
لا تجلس تحت اشعة الشمس الحارقة	lā tajlis taħta ʔaʃʕat No sit down under ray ʔaʃams ʔal-ħāriqah The sun hot " Do not sit down under the rays of the sun which are burning."
لا تستخدم الموبايل اثناء القيادة	lā tastaxdm ʔal mūbāyāl not use the mobile ʔaɵnāʔ ʔal qyādah During the driving " Do not use the mobile phone during driving"
لا تسهر كثيرا بالليل	lā tashr kaɵīr-n bil layl Not stay up much at night " Do not stay up at night"
لا للعنف	lā lil ʕunf No for violence "No for violence"
استخدم لغة الحوار	ʔistaxdm luɣat ʔal ħiwār Use language the dialogue "Use the language of dialogue"
ابتعد عن المشروبات الغازية و المنبهات	ʔibtaʕad ʔan ʔal munabihāt keep away from the stimulants wal maʃrūbāt ʔal – ɣāzyah and drinks the fizzy " Keep away from the stimulants and the fizzy drinks."

Appendix (B)
Samples of Some Photos Related To Written Expressions on The Walls

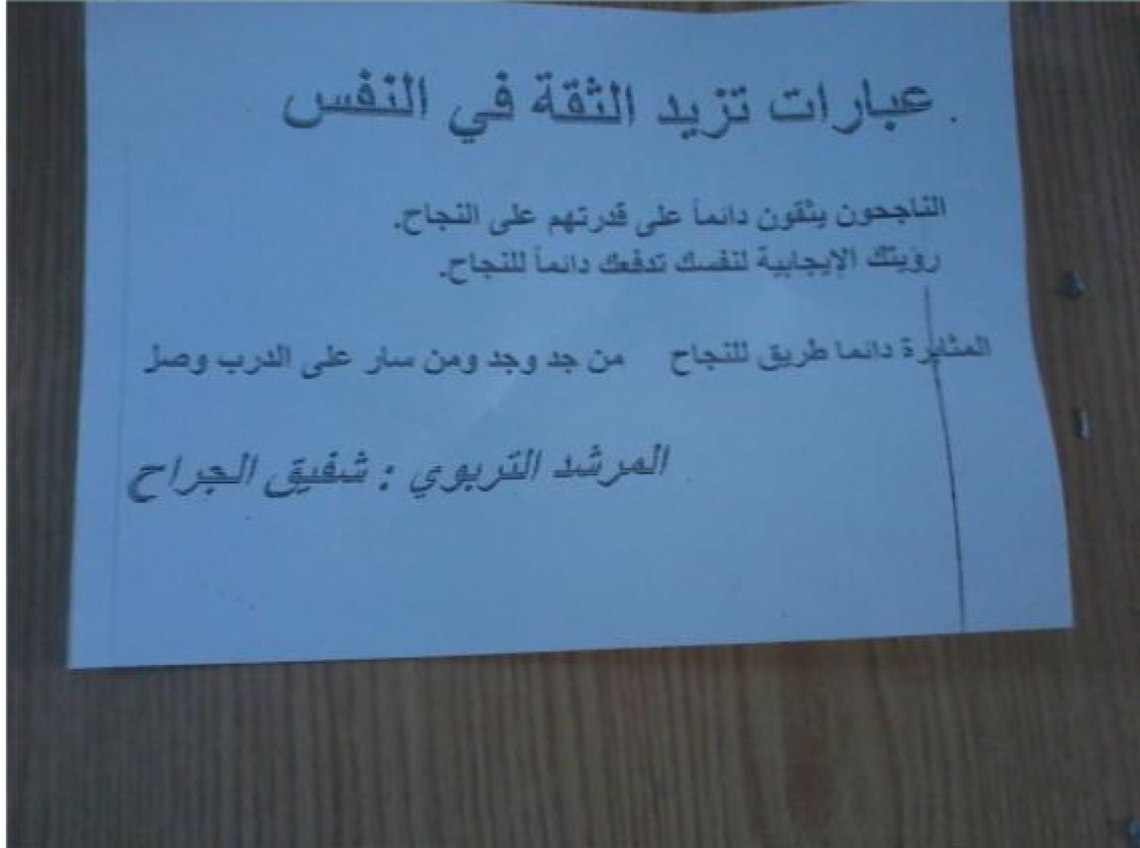

ارفع راسك انت اردني
2015 05 21


WINE
GANGSTER
Gangster
CRAZY HORSE
Gangster RED
LOVE
Bridger
SPOON
Bebop
LOVE
SWIFT
Bridget
LOVE
GANGSTERS RED


WHEATON COLLEGE
FOR CHRIST
NO WALLS!!
REVOLUTION HAVE STARTED HERE... AND WILL CONTINUE UNTIL...


المستوطنات


اقسمنا يا وطني
ان نبقى الاوفياء

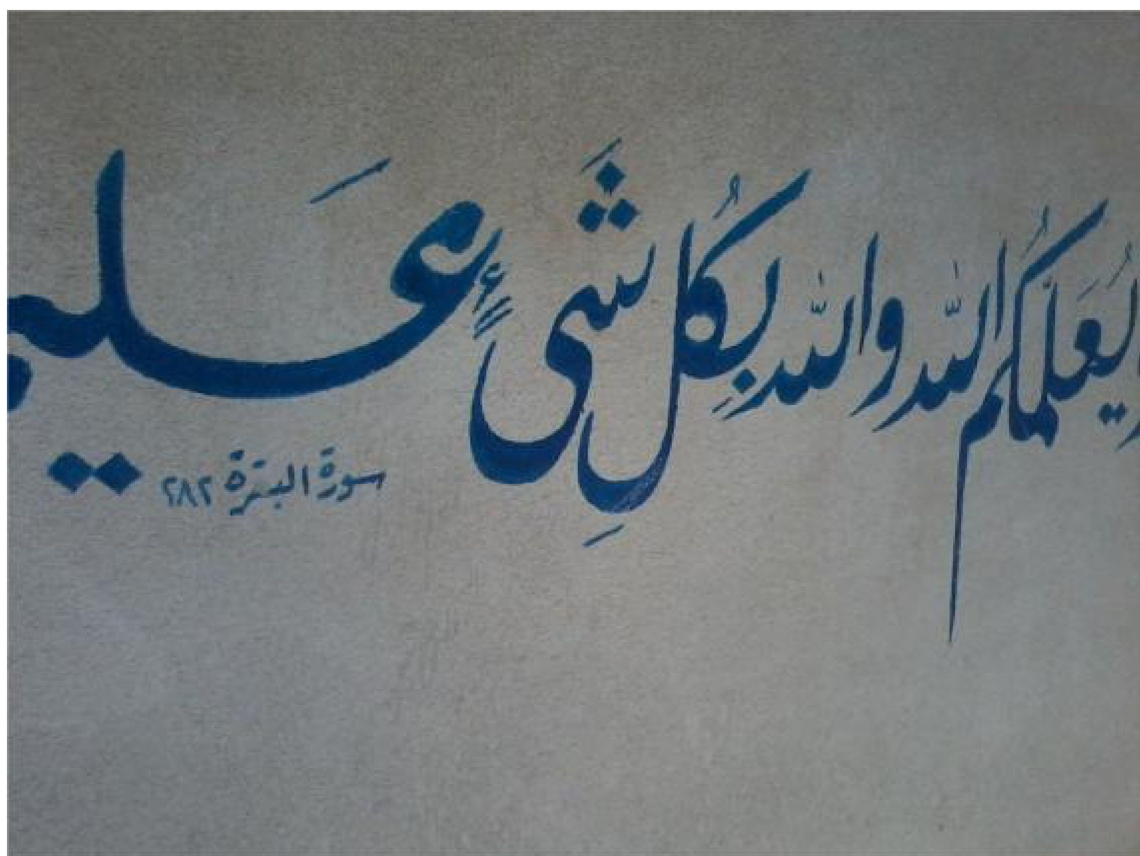

عبارات تزيد الثقة في النفس .
الناجحون يثقون دائماً على قدرتهم على النجاح.
رؤيتك الإيجابية لنفسك تدفعك دائماً للنجاح.
المثابرة دائما طريق للنجاح
من جد وجد ومن سار على الدرب وصل
المرشد التربوي : شفيق الجراح


زدني
علم


"العلم شيءٌ رائع..
إذا لم تكن تعتاش منه"
ألبرت أنشتاين


وقل رب زدني علما


بيئة نظيفة .. حياة سعيدة


يعلمكم الله والله بكل شئ
سورة البقرة ٢٨٢

المعلومات الشخصية

الاسم: محمد موسى حسن عبد القادر

التخصص: ماجستير اللغويات التطبيقية

الكلية: الآداب

السنة: 2015

هاتف رقم: 00962795034317

البريد الإلكتروني: Mohammad.abdalkader@yahoo.com